Boston University
School of Theology Library

-7-7

The METHODIST WOMAN

MARCH 1957

Photography by Ewing Galloway

THE CROSS ON THE WORLD

The message of this picture: "We must accept involvement in the world and do so in the spirit of the Christ incarnate and crucified." Statement made by M. A. C. Warren at the 1952 Willingen Conference.

MAR 18 1957

Our U.N. Credo . . .

We believe that the U.N. is our best political potential for peace.

We believe that the U.N. has brought new hope for the achievement of basic human rights for all people.

We believe that the U.N. provides the best available channels for encouraging social progress and better standards of living throughout the world.

We believe that our nation should use the U.N. as the principal instrument of our foreign policy.

We believe that our nation should accept its full responsibility as a member of the U.N.

This responsibility includes:

a. Assuming our fair share of the financial burden of the U.N. and its specialized agencies with no riders on the appropriations that seek to control the organizations.

b. Practicing within our own nation the standards of the U.N. Charter and its related policies.

c. Seeking to understand the needs of all peoples and to find ways of reconciling those needs so that progress can be advanced with mutual concern for all.

d. Working to eliminate power blocs, name calling, and rivalries in the U.N.

e. Committing our nation in clear terms to policies that support long-range needs in uprooting colonialism, racism, and other causes of war.

f. Speaking and acting boldly with dignity and integrity for justice and peace for all people.

As Christians and as citizens of the United States of America we must accept increased responsibility for the realization of these goals.

UNations

Mrs. C. A. Meeker, *Editor*
Fifth Avenue, New York 11, N. Y.

Mrs. E. LeRoy Stiffler
ublication and Business Manager
Mrs. C. C. Long
rculation Manager and Secretary of Literature
0 Reading Rd., Cincinnati 37, Ohio

Staff Contributors
ISTIAN SOCIAL RELATIONS
Iiss Thelma Stevens, executive secretary; Mrs. C. A. Bender, associate secretary.

ION OF EDUCATION AND CULTIVATION
Miss Dorcas Hall, executive secretary; Mrs. Maude White Hardie, assistant to executive secretary.
Iissionary Education: Miss Elizabeth Stinson, secretary.
Vesleyan Service Guild: Miss Lillian A. Johnson, secretary.
tudent Work: Miss Dorothy Nyland, secretary.
outh Work: Miss Helen L. Johnson, secretary.
hildren's Work: Miss Ruby Van Hooser, secretary.

ITERATURE AND PUBLICATIONS
Mrs. C. C. Long, circulation manager and secretary of Literature.

OFFICERS
man's Division of Christian Service
sident—Mrs. J. Fount Tillman, R.F.D. 1, Lewisburg, Tennessee.
e-President—Mrs. T. Otto Nall, 748 Marcy Avenue, Evanston, Illiois.
ording Secretary—Mrs. J. Ernest Vilkins, 4708 Blagden Terrace, N.W., Washington 11, D. C.
asurer—Miss Marguerite Harris, 50 Fifth Avenue, New York 11, ew York.

Vice-Presidents and Chairmen of Departments
partment of Christian Social Relaions—Mrs. A. R. Henry, 608 Wilon Avenue, Menomonie, Wisconsin.
partment of Work in Foreign ields—Mrs. John M. Pearson, 234 orth Street, Newburgh, New York.
partment of Work in Home Fields —Mrs. C. P. Hardin, 108 So. Crest oad, Chattanooga, Tennessee.

The METHODIST WOMAN

7820 Reading Road, Cincinnati 37, Ohio
Published monthly (bimonthly July and August)
by the
Woman's Division of Christian Service
Board of Missions of The Methodist Church

★ ★ ★ Contents ★ ★ ★

MARCH, 1957 Volume 17—Number 7

PAGE

Our U.N. Credo 2
Walking With Christ, by *Violeta Cavallero* 4
Thy Will Be Done, by *Mabel Garrett Wagner* 5
Anniversary at Hiroshima, by *Mrs. Frank G. Brooks* 7
Appointment—Taiwan, by *Hilda Lee Dail* 9
Old Umtali Babies, by *Alice E. Whitney* 10
Juan, Adela, and the World Day of Prayer, by *Louisa R. Shotwell* 12
Toshiko Nishida, Moving Spirit of Ai Kei Gakuen, by *Clara Paine Otis* ... 14
A Farm Home for Children, by *Mrs. Earl Carr* 16
A Quiet Hour, by *Ruth Cooley Thorwardson* 18
More Mileage From Audio-Visuals, by *Elizabeth Marchant* 20
A Delayed Letter, from *Mollie E. Townsend* 22
Circles: Identification With Peoples, by *Mrs. Earl W. Douglas* 23
National College for Christian Workers 24
Wesleyan Service Guild 35
In Memoriam 43

Lines of Work . . .

Christian Social Relations
Some Responsibilities in 1957-58 26

Organization and Promotion
Stand Up—Speak Up 30
Neighborhood Groups—A Local Church Activity 31
Rural Churches, by *Rev. William Richey* 31

Missionary Education
Life, A Gift to Be Used 34

Student Work
Student Work Turnover Chart, by *Mrs. Wesley D. Osborne* 38

Youth Work
Mission Field: U.S.A. 39

Children's Work
Calendar for March 40
Friend of Children Everywhere 40
Looking at Objectives 41

Literature and Publications
The Church for You Doth Wait, by *Mrs. O. E. Willis* 42
Financial Report 44

cond class mail privileges authorized at Cincinnati, Ohio.
bscription price $1.00 a year; combination (with *World Outlook*) $2.30, ble in advance. Subscriptions in the United States and Possessions, ntina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: year, $1.00, combination (with *World Outlook*), $2.30; Canada, Newfoundand Labrador: One year, $1.25; combination (with *World Outlook*), $2.80. ther foreign countries: $1.40; combination (with *World Outlook*), $3.00. PORT ANY CHANGE OF ADDRESS DIRECTLY TO US RATHER AN TO THE POST OFFICE. A request for change of address must n us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure also to send us the old one, enclosing if possible your address label from a recent copy.

Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

walking with CHRIST

by VIOLETA CAVALLERO

THE first followers of the Master were called "those of the road." Truly they were following One who had said, "I am the Way."

Not many years ago I came across a thought that has been in my mind and heart ever since. It could well summarize our ideas of walking with Christ. The thought is this—Every person has to learn to walk four roads if he is to walk with Christ:

The Damascus Road—the road of conversion;
The Jerusalem to Jericho Road —the road of service;
The Calvary Road— the road of suffering;
The Emmaus Road—the road of the eternal fellowship.

Have we been converted? Converted to whom or to what? We might be converted to ideas or systems while the old self still prevails in us. Some people know the exact day and hour of their conversion. Suddenly the Eternal Voice rang in their hearts and they felt that all things were made new for them. They could rightly sing, "Oh glorious day that fixed my choice."

Others had a growing, deepening experience of His presence, as years came and went. They could not exactly say the day or hour, but their growth toward Christ made them aware of a constant growing conviction of His saving power.

Paul had the first type of experience. At a certain moment, on a given day he knew he could not continue walking *his* way, for the Eternal had appeared to him, challenging his whole life to the new road.

Timothy, on the other hand, had a growing conviction of the saving power of Christ. He had the blessing of Christian heritage. His grandmother and his own mother were followers of Christ, the living source of life, and Timothy grew toward Him daily.

Who are we to determine who was the more converted—Paul or Timothy? The most important aspect of all this is not *when* we were converted, but *have* we been converted? Do we know the reality of His saving power? Daily we need to walk the Damascus Road, feeling His grace, His forgiveness, and His love anew!

Everyone needs to walk the road of service, the Jerusalem to Jericho Road.

Someone has said that the parable of the Good Samaritan has three philosophies. The philosophy of the robber was: "What is yours is mine, and I am going to take it." The Levite and the priest had another philosophy: "What is mine is mine, and I am going to keep it," they seemed to say. The Good Samaritan had his philosophy: "What is mine is yours, and we are going to share it."

We are in great need of learning to walk in the Spirit of Christ that we may learn how to walk in the road of service.

When our Lord was on the cross, He first forgave, then He prayed, and then He thought of others. He thought of those near and dear to Him and those who needed Him most. Only then did He say, "I thirst." We have placed our thirst first, and we are not living in a civilization, but a chaos.

Are we walking the road of service in the Spirit of Christ; sharing, not patronizing; loving, for He loved us first; blessing, for we have been called to be a channel of His Spirit?

Every person has to learn to walk the Road to Calvary, the road of suffering. Suffering is part of our portion in life. It epitomizes all the question marks that ever trembled in any human heart. The cross raised all those questions marks, but that Friday, the Good Friday centuries ago, the cross raised also the One who had all the answers. And the question mark was turned into an exclamation point.

Do we remember Simon of Cyrene? He was a foreigner coming from the fields, when suddenly that Friday, Christ's wooden cross was placed upon his shoulders. Someone said that Simon of Cyrene carried the cross that man could lift so Christ could bear the cross that only God in Him was bearing for the world.

Did Jesus and Simon talk to each other as they walked the Calvary Road? We do not know. But this we know—that Simon of Cyrene could never be the same after walking to Calvary with Christ. So when suffering comes we can do much more than rebel against it. We may take it and use it to grow nearer to Christ and nearer to the needs of others.

Some decades ago a young mother was returning to her home and to her daughter. The girl saw the mother from the second floor of their home. In running to greet her mother she fell and was badly hurt. A few days later she died. The world went to pieces for the young mother. She secluded herself in anguish and despair. One day, in that state of mind, she seemed to hear a message that God Himself was sending to her. "You are so distressed for your sorrow. Have you ever thought of the thousands of girls who need a mother? Why don't you use your love for them?"

"This I will do," the lady said

(*Continued on page 19*)

"Thy Will Be Done..."

by

MABEL GARRETT WAGNER

Supplement on Urban Work to the home mission study for 1957-58 on "Christ, the Church, and Race."

Cooking class is fun, especially on soup night. Five ethnic groups are represented in this group: From left to right, Indian, Greek, Mexican, Polish, and Negro.

ARE we moving forward to bring in the kingdom of God through those projects ch are our responsibility? What gress is being made in improv- race relations? This year's ne mission study is to be on rist, the Church, and Race," will be introduced at Jurisdic- Summer Schools. Woman's ieties will be concerned not only h the books giving background erial, but they will also want cific information about the ne mission projects supported their missionary pledge money. ust as none of us as individuals yet achieved Christian perfec- so many of our urban settle- nts, neighborhood houses, and mmunity centers are still strug- g toward the ideal. However, ocal staffs and boards constantly n more doors to serve *all* neigh- hood children, youth, and lts, and if conference and local man's Society members support encourage Christian racial ctices, then progress can come e quickly.

Ve believe that God is the her of all races and we are His dren in one family.[1]

"Is there Wesley today?" asked a youngster standing on the steps of Wesley Community House in Louisville, Kentucky, and the door opened for her to enjoy the story and game hour. In this neighborhood, as in many others, the door had not always opened so easily to *all* children.

Four years ago a new common need in Louisville helped to swing open that Wesley House door easily and naturally. "A group of parents of retarded children came to the community house for help. They wanted to meet in an agency where an interracial group could receive training. The IQ's of these children were below normal and there was no provision for them in the public schools. Beginning with fifteen children, this school for retarded children has grown to sixty pupils. And there is a waiting list."

Wesley Community House is only housing the school. The parents pay for qualified trained teachers. And the whole experiment is part of the Council for Retarded Children. It is hoped that the public school system will take over as rapidly as provision can be made for all handicapped children. Our community house provided a place for experimentation where groups could come while other doors were still closed. Our agencies in other communities as well have often led the way interracially, demonstrating what can be done so that all may see that all men are one by creation.

Hundreds of families with many, many children tumbling around in the streets and back alleys surrounded our former Wesley Community House location in Phoenix, Arizona. This work began in one small room with no washroom and only one outdoor toilet. It was a sad sight, except for one tree and Arizona's famous sunny weather. Only the Latin American (mostly Mexican) children came. Then a miracle happened in Phoenix!

Through the generous giving of Methodist women in the conference and elsewhere, a new building with adequate playground has been erected. "In the old location one hundred per cent of the children were Latin American. At first in the new location they were individualistic even to the point of refusing to play with those from the new neighborhood. Now, forgetting

all barriers, they play and work together. Race and nationality are no drawback as we see Negro, Chinese, Latin American, Filipino as well as some Anglo-American children all in one group. The Burmese staff member is very popular with the boys."

We believe that the personality of every human being is sacred.[1]

Located on more than one hundred acres of wooded, rolling hills, Aldersgate Camp near Little Rock, Arkansas, is dedicated to helping train Christian leaders of all races. Its board is biracial. At the height of the camping season the staff is not only biracial but usually includes Orientals, Latin Americans, and people from other foreign lands. A well-insulated camp building is used all year round for gatherings such as week-end retreats, student workshops, clinics, work camps, pastors' schools, leaders' training conferences.

An adult, experiencing interracial fellowship for the first time during a week's camping wrote, "Before leaving, several campers said to me what others had voiced year after year. Their remarks were similar to this person's testimony: 'I've just got to tell you about my conversion, for my experience this past week has been just that. I knew Negro delegates would be at camp but I told myself that none would be in my cabin or at my table. Upon arrival I wasn't too sure, but tried to hide my anxiety. Bessie was assigned to my cabin. I hope my frustration didn't show the first night. The second day I could talk with her because she was such a likable person. The third day I was admiring her greatly, realizing she was making a greater contribution than the rest of us. Her intellect, spirit, and humility impressed me greatly. I forgot the color of her skin completely. Honestly, I did! We will always be good friends.'

"I wish all my friends could have such an experience. I wish I knew how to go home and help them see how wrong predjudice is. And above all, I wish we could all find out how wonderful it is to be true brothers!"

We believe that the visible church of Jesus Christ must demonstrate these principles within its own organization and program.[1]

Realizing the importance of well-planned interracial contacts under the best conditions, the deaconess at Bethlehem Center in Dallas, Texas, located in an all-Negro neighborhood, writes, "On a few occasions children's groups at Bethlehem Center have shared in interracial experiences with children from some of the white church schools. After one such worship service with Latin Americans, "Anglos," and Negroes present in the beautiful little chapel, an eleven-year-old said, 'It was so beautiful. I just felt that God was right there.' "

Miami Latin Center in Florida is helping those newly arrived from Puerto Rico to adjust to the new language and the new way of life so that they may become integrated as responsible citizens contributing to the building of God's kingdom. They leave Puerto Rico for the mainland because they want better educational facilities for their children, a chance to earn a decent living, and to enjoy more adequate housing. In actual practice it is difficult for children and adults from different cultural backgrounds as they try to understand each other. Spanish-speaking boys and girls, in the minority, find it difficult to accept the "Americanos." And children in the community often resent newcomers who speak a different language, and whose food and customs seem different. Through a daily program of kindergarten, story hours, games, Scouts, handicrafts, and various club activities Miami Latin Center is laying the foundation for understanding and integration.

Those responsible for the program at South Side Settlement in Columbus, Ohio, feel that the greatest progress in understanding occurs at their interracial camp. Here an interracial staff guiding the children who work and play together harmoniously does more for the total picture of good will and brotherhood than all the talking one can do.

We believe that the Woman's Division as an agency of The Methodist Church must build in every area it may touch a fellowship and social order without racial barriers.[1]

Our Christian settlement houses and community centers need not wait for city or state agencies but should be prophetic and courageous in meeting the human needs of their neighbors regardless of color, race, or creed.

In city after city we hear of new housing projects, throughways, and rezoning which often result in quick and radical shifts of population. Deteriorating areas are being reclaimed. A section which once was all Italian, or Polish, or Oriental, or Negro suddenly changes. This can be *our* opportunity to rethink and re-examine racial practices and programs.

"City planners inform us of the renewal and redevelopment of the surrounding environs on all sides of our agency," writes the director of Kingdom House in St. Louis, Missouri. "Racial integration moves forward from school system to housing projects now."

Our home mission task is based on Christ's teaching of the dignity and worth of each individual. It may at times run counter to local opinion and custom. Are we ready to think, work, love, and pray to bring God's kingdom of love into its fullest expression through the projects sponsored by the Woman's Division of Christian Service?

This is our task.

---

[1] Taken from "A Charter of Racial Policies for the Woman's Division of Christian Service of The Methodist Church." Copies may be obtained from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price 3 cents each; 25 for 40 cents.

anniversary at HIROSHIMA

e English translation of the panese motto is: *We work with d.*

by

MRS. FRANK G. BROOKS

A FEW months ago I learned just what it means for a woman to "dream dreams" to have courage enough to in- on their realization. The eamer of dreams" was Nannie Gaines—missionary to Hiro- na and to Japan. The realiza- of the dreams is Hiroshima akuin. On October 1, 1956, I nded the Seventieth Anniver- Celebration of that institu- , which includes a junior and or high school as well as a col- .

he anniversary celebration was ordinary one. Eighteen hundred students, one hundred faculty mbers, many graduates, parents, distinguished guests gathered recall the worthy history of oshima Jogakuin, to praise the its of the founders of the ool, and to reaffirm the future ponsibilities which lie upon all s.

hroughout the celebration I was re that, in the minds of Chris- s and non-Christians, there was ecognition of God's love and er in the restoration of Hiro- na Girls' School. Always there e prayer and Bible reading at festivity, even at the opening he athletic events on October 3. he anniversary celebration it- lasted for several days. The nal addresses and presentations place in the new gymnasium, ch was made possible by gifts n women in the Woman's Soci- of Christian Service. At the ning service I had the privilege

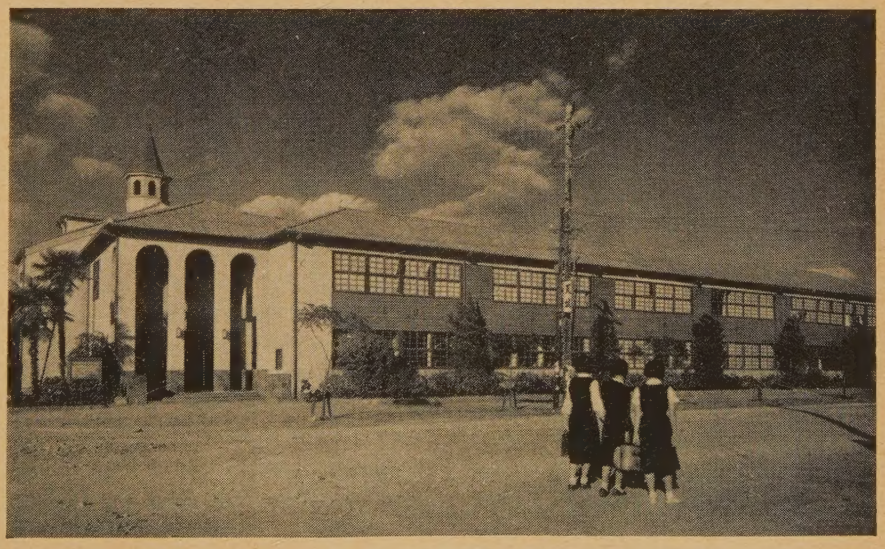
Bust of Miss Nannie B. Gaines which was unveiled at the anniversary celebration.

of bringing greetings from the Woman's Division of Christian Service and from the Department of Work in Foreign Fields. Additional speakers were the governor, the mayor, the minister of education, educators, and many others.

Then came the luncheon for everyone. Tables were set up on the grounds adjoining the gymnasium. In the hot sunshine, we ate the beautifully decorated open-face sandwiches made by the students in the home economics department. They had worked most of the night to prepare them. At this luncheon I sat next to an old man who had attended kindergarten at our Hiroshima school.

At three-thirty there was a meeting of the Board of Trustees; this was followed at five o'clock by a supper with the faculty and some

The Senior High School building.



alumnae in the old barrack-like auditorium. Boxes of Japanese food were served to us, this time prepared by the teachers.

It is not possible to mention every detail of the three outstanding anniversary days. A few more events, however, I must share with you.

I shall never forget the commemorative service of worship on the senior high-school grounds. Each girl stood in complete silence; each girl carried a Bible. President Hirose spoke, telling the girls they should think in world terms and not only of Japan.

A high moment was the unveiling and dedication of a bust of Miss Gaines. There were suitable remarks by various persons and then the singing, in Japanese, of Miss Gaines' favorite hymn: "He Leadeth Me."

A word about some of the musical events: There was an entire evening featuring the music of Johann Sebastian Bach. That was a recital by students which I shall never forget. It was beautifully done.

A high light for students, alumnae, and guests was the historical pageant. This was, in large part, the creation of a J-3, Charlotte Alston, a graduate of Bennett College, Greensboro, North Carolina. Miss Alston is a sensitive, creative musician. It was a joy to realize that the Woman's Division of Christian Service is sending these finely trained young women to help in the education of eager, talented young women in Japan.

To realize to the fullest the problems of mankind and to serve in the highest sense, an individual must struggle and suffer. Perhaps this is equally true of an institution. Hiroshima Jogakuin struggled in the early years; it has suffered in more recent years.

Hiroshima Jogakuin was founded in October of 1886; Miss Nannie B. Gaines[1] came to the school the following year. In 1891 the new school buildings were burned. People thought Miss Gaines would return to the United States a failure, but in one week after the fire she opened school again in a temporary building.

Board members of Hiroshima Jogakuin stand before the bust of Nannie B. Gaines. Mrs. Frank G. Brooks is in the center with President Hirose at her right. Former President Hinohara is at her left.

Miss Gaines continued as principal at Hiroshima Girls' School until her retirement in 1919. Even then she did not leave Japan. Miss Gaines stayed in Hiroshima where she died in 1933 and is buried on a hillside overlooking the school she so dearly loved. Hiroshima Jogakuin continued to struggle and to grow under the leadership of two fine Japanese principles, Mr. Hinohara and Mr. Matsumoto.

In 1941 the dark years of suffering began. The bells for classes and for chapel services did not stop ringing, however, until August of 1945 when Hiroshima Girls' School was completely destroyed by the atomic bombing of the city of Hiroshima. Not only were all the buildings burned to ashes, but 304 girls, 18 teachers, and 2 janitors were killed.

Like the phoenix, Hiroshima Jogakuin rose again from its ashes. Two months after the disaster, classes were opened for less than one hundred college and high-school girls in the borrowed classrooms of a half-destroyed municipal elementary school. No transportation was available and sanitary conditions were bad; classes were held only every other day.

By August of 1947 some barrack-like buildings had sprung up on what was called "the atomic desert of Hiroshima." A dormitory, an auditorium, and some other inadequate buildings were erected. That was the beginning of the splendid campus which exists today: attractive new buildings for the junior high school, senior high school, and college have been erected. Methodist women have helped in a wonderful way to make possible this new Hiroshima Jogakuin.

Since 1951 Methodist women have looked to the future of Hiroshima Girls' School under the leadership of Dr. Hamako Hirose, a distinguished graduate of Hiroshima who is now the president. Dr. Hirose would tell you quickly that the struggles are not all in the past; she does not envision an easy future, for the needs are great. The first great need is a dormitory; "Dorms make the difference" and "A roof for their heads and Christ for their hearts" are slogans of Christian Japanese educators. Funds from the Week of Prayer and Self-Denial, in October of 1957, will help to build a new dormitory for the high-school girls.

And so the tiny seed of Christian education for girls was planted many years ago by missionaries who had dreams and visions. "By the grace of God, and the love and prayers of many people, it has grown, despite a stormy path," says President Hirose, "to be our dear Hiroshima Jogakuin."

[1] Send to Literature Headquarters for leaflet "Nannie B. Gaines"; price 10 cents.

PPOINTMENT—*TAIWAN*

by HILDA LEE DAIL

Dr. Ortha Lane

"OW happy I am to write my first letter from Free China—from Taiwan rmosa)!" wrote Dr. Ortha Lane r she arrived there recently to n her work as the first mission- of the Woman's Division as- ed to this island. Fifteen peo- were waiting in a heavy down- of rain when Dr. Lane stepped he *Fernbank*, the freighter that carried her from San Francisco Keelung, Taiwan. These men women, leaders in the Taipei hodist Church, represented a gregation of over five hundred, though the church has only organized since 1953.

Not a Stranger

r. Lane is not a stranger to t of the people with whom she work in Taiwan, for many old nds whom she knew in Peking, nghai and Tientsin are now mak- heir home in Free China. They among the two million refugees the Communist regime who e come since 1949 when the ionalist Government moved to wan. Dr. Lane, who speaks ndarin, is especially fitted to k with these Chinese who use same language.

t the first historic Taiwan-Hong g Provisional Annual Confer- e of The Methodist Church in Hong Kong in December, Lane became the first woman e accepted into the conference minister on trial. Her appoint- t was a dual one. It read, ult Religious Education Work Tainan Methodist Church, and rict Director of Christian Fam- Work."

he Tainan Church, an outreach he church in Taipei, has had resident missionary until now. nissionary of the Division of ld Missions preached one Sun- each month in addition to his heavy work as pastor of the large congregation of the Taipei Church, and a Chinese student at the Presbyterian Seminary in Tainan was acting pastor. However, the vitality of the church was indicated when two hundred and ten persons were present for the first anniversary of the church in November.

The congregation still has no church building and is forced to rent the City Hall for the Sunday morning service. During the week two tiny Japanese-style houses in a small court comprise what is known as The Methodist Center. Here Dr. Lane will help with the religious activities.

Of the over nine million people who are crowded onto the island of Taiwan, ninety-seven percent are non-Christian. And the Buddhists are repairing their temples! But Free China is wide open to the Christian gospel. In the three cities —Taipei, Tainan, and Taichung— where there are Methodist churches, Woman's Societies of Christian Service are organized also. Many educated women are included in these groups. Since most of them received their training in Christian institutions on the mainland, they are enthusiastic about the new Tunghai University that was opened in Taichung, Taiwan, in 1955. From the 5,800 applicants for the first class, only two hundred students could be selected.

Tunghai University

"The afternoon I visited Tunghai University I was thrilled to see all those college buildings, dormitories, and faculty residences where there had been none less than two years ago," reports Dr. Lane.

"I marveled at the Christian vision, ability and statesmanship of those who had planted this promising interdenominational college in the heart of Free China," she continued.

Tunghai is operated in cooperation with the United Board for Christian Higher Education in Asia. Today the enrollment is four hundred and three in the freshman and sophomore classes. Of these, ninety-seven are girls.

Christian Leadership

The Christian influence of the university is spread by its devoted faculty families who participate in the local churches. For instance, Mrs. Lincoln Lee (known formerly in North China as Chou En-Tsu) whose husband is in charge of guidance for men students, is president of the Taichung Woman's Society of Christian Service, and Chinese Secretary of the Religious Activities Committee of the University.

Her aunt, Mrs. Cheng Has Lan Hsiang, one of the earliest Methodist Bible women in North China, is still active despite her seventy-three years. She is busy with literacy classes. This veteran Bible woman is supported by a monthly contribution from the Woman's Society in Hong Kong.

The Woman's Division is grateful to be a part of this widening witness on Taiwan.

Old Umtali Babies

by

ALICE E. WHITNEY

Augustine, whose mother was struck and killed by lightning with the baby on her back. He was unharmed and brought to us for care.

AT THE foot of one of the lovely mountains which surround the Old Umtali Mission in Southern Rhodesia there is a treasure house—the home of thirty little African babies. They are children with captivating charm. Those who visit this Babyfold are quickly won over. But beyond and behind the charm and smiles of the babies, there is a shade of sadness, for all these little ones are bereft of their mothers.

Women of Methodism keep the Babyfold door open to Africa's motherless little ones and provide a mother-substitute in magnetic Mother Mwayo who, with other helpers, as big sisters, provide a home and family for those who do not have that blessing. African families whose little ones are sheltered and loved in this Babyfold are deeply grateful, for without the open door of this home very few motherless infants in our area could be saved.

Usually, when the child is well past the infant-feeding stage, a grandmother, aunt, or big sister comes to stay a little while in our home for a get-acquainted period. This enables the child to take this relative into her heart. Then the older person will tie the child lovingly to her back and take her to her own home and family. These little children are greatly loved and wanted by their families. We help them only through the stage which cannot yet be met by most African families—the stage of infant artificial feeding.

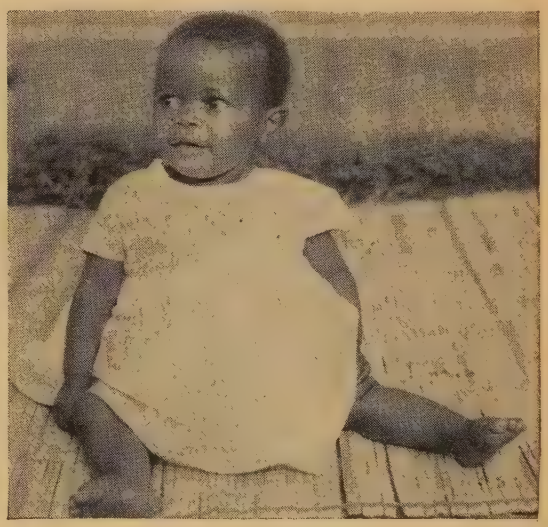
The parting is always hard, but we feel that it is right that the little ones should grow up among their own people and feel that they belong to their families. Besides there always seems to be a new one to fill the bed quickly.

"He took them in His arms,
And laid His hands on each remembered head;
'Suffer these little ones
To come to me,' He gently said."

Whitney and little two-day-old Kuda had just arrived from her far-out village e because her mother had been "called e Heavenly One." Kuda means wanted.

e Jekwa (means to light the way). By ime the magazine reaches you she will said good-by to Old Umtali Babyfold will be living in her own village with grandmother. When the children are or two-and-a-half years old their own ives take them home for care.

Beautiful Mandienga at feeding time.



Connie, our miracle baby. She was taken by Caesarean section after her mother had died.

Three of our hospital nurses and three of our Babyfold babies.

JUAN, ADELA *and the World Day of Prayer*

by

LOUISA R. SHOTWELL, *Associate Secretary, Division of Home Missions, National Council of Churches*

IT IS a dark, eager, young man's face that confronts the clerk.

"You help me, *sí, señor*? Two things I want. *Una camisa, y una Biblia.*"

No, not one of those brilliant Hawaiian garments; indeed no, not today, beautiful though they are. This shirt, Juan Gonzalez explains, must be of gleaming whiteness.

"*Para llevar cuando yo vaya a la iglesia*! You see, *señor,* four years I have been coming here for the cotton picking. Now for the first time ever, I go to the church, the big church on the plaza. The *Metodista* ladies have invited me, me and my friends, to come. Each Sunday, eleven o'clock, when the bell rings and the organ plays. Now you see, *señor,* why my shirt must be of the finest and the most white in your store. To wear when I go to the church."

"O. K., Johnnie," said the clerk, "we'll find you a good white shirt; and then I'll show you the way to the book department so you can buy a Bible to carry to church with you."

"No, no, *señor,*" Juan exclaimed, "the Bible, it is not for me. I want the store to mail it *por favor* to the address I give you. *Señorita Maria Carmela Gonzalez.* It is for my little girl in Mexico!"

Juan Gonzalez knows that something has made a difference. He senses the change in the attitude of the whole community in this southwestern cotton town, a change from resentment and discrimination against him and his fellow-workers to acceptance and welcome. What he does not know is the fact that this change is the end-product of a chain reaction touched off by somebody's gift on the World Day of Prayer, the first Friday in Lent.

For Juan is one of the 133,130 agricultural migrants reached by the Migrant Ministry during 1956; and the backbone of the budget for the interdenominational, thirty-state, national Migrant Ministry comes from World Day of Prayer offerings.

The results of this chain reaction appear in many forms. Take, for instance, the story of Adela, seven years old, oldest of four, totally deaf. Her father lost an arm in an accident in the cotton field. Because he has no other skills, he continues to pick cotton with his one good hand, but his earnings are reduced, and the family knows well what it is like to be ill-clad and hungry. Stimulated and guided by the Migrant Ministry, the community has arranged for Adela's admission to a school for the blind and deaf; a volunteer has given ten dollars, the amount of spending money specified by the school; the women of one church are making Adela's dresses; a woman's club is giving shoes, a coat, sweaters hat, socks, underwear, and the gift that Adela wants more than anything else, a doll; another church has found a home in town for the family near Adela's school and will pay the rent until the father has been trained for regular work that he can perform in spite of his handicap.

The individual, case-by-case human stories of the Migrant Ministry form only one part of its far-reaching accomplishments. The program includes work with public agencies; providing them with reliable data on numbers, locations and movements of migrants; stimulating and pointing the way for them to engage in such projects as county library bookmobiles, circulating from camp to camp; polio shots for migrant children, extension of clinic and hospital services to migrants; migrant summer schools and adult education classes; development of protective legislation.

Another wide field of activity is that of cooperation with private agencies. Often this takes the form of demonstrating and opening doors for them to adapt their programs to meet migrant needs. Migrant Ministry field reports list examples like these: two migrant girls were sent to a YWCA camp; the YMCA has invited seasonal farm workers from the British West Indies to use their swimming pool; Boy and

Scout troops are enlisting
ant children; the associated
ers of the area are providing
for the children in our child-
center; the Red Cross is hold-
first-aid classes in migrant
os.

ie Migrant Ministry is an in-
enominational partnership en-
ise, and church people of all
minations participate in it in
y ways. For Methodist women,
are several channels through
h they can and do help.

rst and foremost are their gifts
ie World Day of Prayer, spon-
l each year at the beginning
ent by United Church Women.
cond channel is the Woman's
sion of Christian Service
h makes a generous allocation
ally to the national migrant
get.

the field of social action, there
two developments of which
nodist women should be aware.
ie first pertains to the codes
ousing and transportation pre-
d by the President's Committee
Migratory Labor and offered
ates as a guide. Some states
no housing codes applicable
nigrant camps; in other cases,
pecifications are not adequate.
nodist women should work through their state councils of churches and church women and migrant committees to secure information about the action needed in their own states.

The second legislative development has to do with social security. Some months ago security coverage was extended to include seasonal farm labor. Last summer amendments were passed making it permissable for the crew leader rather than the grower to function as the employer. It happens that many crew leaders are not equipped to handle the necessary bookkeeping. Consequently, many a migrant will not receive the coverage to which the law entitles him. Methodist women should watch for and be prepared to support remedial federal legislation designed to correct this situation.

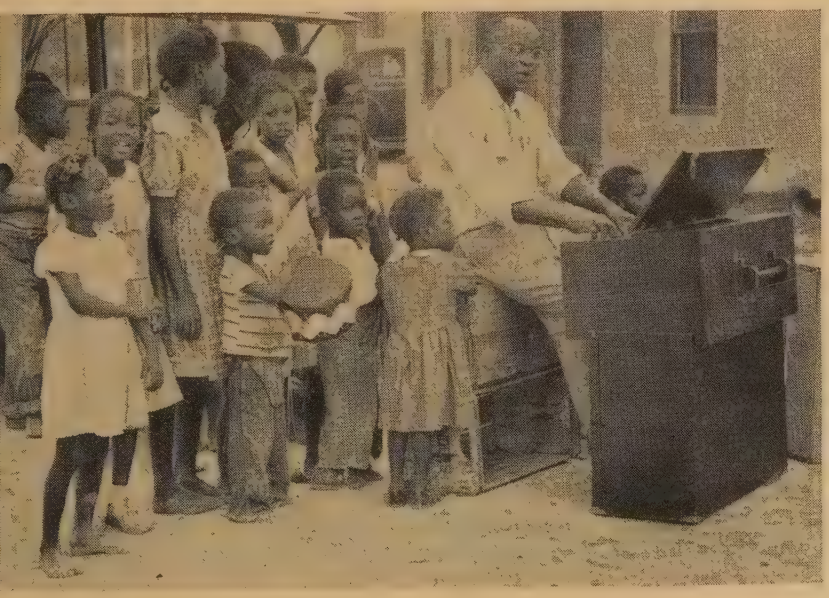
Because the Migrant Ministry is a national, state, and local partnership of migrant committees and councils of churches and church women, many Methodist women use these avenues for volunteer service. The state of Arkansas offers an illustration of the way in which the enthusiasm, the vision, and the dedication of one Methodist woman, Mrs. J. W. Rainwater, revived a migrant program that had been allowed to lapse. In three years time, with the help of just one national staff director, Arkansas developed a program that in 1956 served 1,475 migrant people; enlisted one hundred eighteen hard-working volunteers; induced maternity and well-child clinics to welcome migrants; held a three-week vacation church school for migrant children in a Methodist church; for seven weekends directed a downtown recreation center for migrant people with an average attendance of one hundred twenty-five.

These are some of the ways in which World Day of Prayer offerings multiply themselves many times over through the Migrant Ministry.

Unfortunately, the reverse is also true; when offerings dwindle, the effectiveness of the Migrant Ministry is cut, and several thousand people like Juan and Adela feel the difference. At this moment, in the national office, requests from seven states for help in developing a program cannot be granted for lack of trained staff to work with them. In 1956, World Day of Prayer offerings diminished, not because church women cared less than they cared in 1955 but because that unpredictable factor, the weather, entered in. The first Friday in Lent last spring dawned on snow and ice storms blanketing a large section of the nation. Many people simply could not get to their World Day of Prayer services. The difference this made to the current migrant budget was $8,500—the amount necessary for the travel, car, and salary for a trained director who could now be working with these new states eager to serve their migrant neighbors.

What does this say to us? To Methodist women and to church women throughout the nation? It says that whatever the weather on the eighth of March in 1957, we must pray and give together; that if the weather is bad, we must mail in our checks; that the Juans and Adelas must feel the difference the World Day of Prayer can make in their lives.

Migrant Ministry is an interdenominational partnership enterprise. These ren of migrant workers enjoy a sing to the accompaniment of the portable n.



Toshiko Nishida

moving spirit of Ai Kei Gakuen

by
CLARA PAINE OTIS

Miss Toshiko Nishida *(right)* and Mrs. Clara Paine Otis *(left)*, sister of Mildred Anne Paine.

"NOW we'll have a Christmas party."

It was little Miss Nishida who spoke, the round-eyed, sparkling girl just out of college, newly-appointed head of the welfare department at Ai Kei Gakuen back in 1930.

"A Christmas party?" questioned the missionary, Mildred Anne Paine. "For whom?"

"Why, for the ragpickers, of course."

"What shall we do at this party?"

"Tell them about Christmas, and give them all they want to eat."

The missionary gasped a little, thinking of the ragpickers, twelve hundred strong, in this community. "How can we ever do it?"

"But that's what we are here for, isn't it?" came Miss Nishida's answer.

And so it was that, among their other celebrations that first Christmas at Ai Kei Gakuen, they gave a party. It was Miss Nishida's project. She arranged for the wrestlers' big tent to be set up on the grounds, for an experienced cook to prepare huge quantities of rice and meat-vegetable sauce to pour over it. More than a thousand hungry people were fed at Ai Kei Gakuen late that afternoon, some filling their rice bowls more than three times. And for most of them it was the first time they had heard the meaning of Christmas.

From such beginnings Miss Toshiko Nishida has been for more than a quarter of a century, and still is, the backbone and mainstay of Ai Kei Gakuen. People of all ages throughout this community have felt the power of her Christian spirit. She ministers to those in trouble, listening patiently hours at a time as they pour out their hearts to her. Desperate young men facing difficulties beyond endurance call for her help and find strength and courage in her spirit. Little children love her as she plays with them and teaches them English and Bible. Ai Kei Gakuen guests from many lands remember her lively and genuine friendliness as she converses with them in beautiful English; and Miss Nishida never forgets her friends around the world. She has dealt with officials in a level-headed, happy, and astute manner that would do credit to any diplomat, an important service to Ai Kei Gakuen in these years that have included a war and constant government changes. Above all, Miss Nishida has always been the one to understand situations and aid the missionary with valued advice.

Born in Formosa in the early part of this century while her father was serving as an official in the Japanese government there, Toshiko Nishida is an only child of a cultured family. Her mother is strongly Buddhist. It was expected that Toshiko would become a doctor, as her grandfather had been, and as her father planned to be until his career was interrupted by the army draft. Lively little Toshiko San was always the pride and joy of her quiet and studious father. They were seldom apart. She was scarcely more than a babe in arms when her mother took her one day to see her father off on official business to Japan. But the little one did not intend to say good-by. She clung to her father, begging to go with him. And she went. No one can tell how he managed his mission with his small daughter to tend, but manage he did. Mrs. Nishida, too, did her part. She not only let the child go, but rushed home to mail needed changes of clothing to her.

When Miss Nishida was eleven years old her father resigned from his army post and accepted a good office job in one of Tokyo's best department stores. The family moved to a home in the center of that city and the daughter was put into the sixth grade of the government school near their home.

Miss Nishida herself says, "I am the luckiest person in the world. Whenever there was a need in my life somebody always came along to help me. In Tokyo I graduated from the elementary school one year younger than my classmates because in Formosa I had skipped kindergarten. I was too young to be admitted to the government high school. But the wife of the Methodist minister next door to us helped me. Since she was a head teacher at Aoyama Gakuin she was able to get me into that high school. I enrolled in the Home Economics

artment without entrance ex-
nation, and was soon trans-
ed to the regular arts depart-
nt.

My family moved to the vicin-
of Aoyama Gakuin. I enjoyed
ool, but had to work hard, for
classmates had studied English
hours a day for a whole year
e than I had. I was behind in
h, too. For that reason I had
give up the idea of taking a
dical course.

I often went to church with my
nd, the Methodist minister's
ghter. As a student at Aoyama
kuin I made the decision to be
Christian and was baptized in
chapel there. I asked Mother's
mission. 'Well, yes' she said,
always remember you are a
anese.' "

Upon graduation from Aoyama
kuin Miss Nishida went with
e classmates to take the en-
nce examination for Tokyo
man's College. Though she did
expect to pass she found her-
near the top, while five others
ed. Again her family moved to
vicinity of her school and,
ugh she longed to have the fun
dormitory life, she lived at home
through her college years.

I was quite lazy in college,"
reports with a twinkle in her
wn eyes. "I turned out to be
ym enthusiast, more eager for
letics than for the classroom.
e teacher of gym, a YWCA sec-
ary, taught in English and I
ame her unofficial assistant.
on graduation, however, I was
ded a certificate as an English
cher, the kind automatically
en to the better students.

'Let me see that diploma,'
ther said when I brought it
ne. 'Are you sure that isn't for
ching gym?' "

But it was something outside
course of study that gave Miss
hida direction for her life. With
mbers of the college YWCA she
e went to visit a leper hospital
Tokyo.

The doctors and nurses there
de a great impression on me,"
she says. "For the first time I became aware of work most people don't know about. I was still thinking about that when our college president talked to us on choosing a career. 'We often see openings in high places,' he told us, 'but many needs exist lower down.' After that speech I earnestly sought to discover what God wanted me to do."

It was 1930, the very year Ai Kei Gakuen was founded. For this new venture in the forlorn district of Tokyo where ragpickers, "the scum of society," eked out their existence it was necessary to have an able head of the welfare department. Miss Dora Wagner, Woman's Foreign Missionary Society teacher at Tokyo Woman's Christian College, introduced Miss Nishida to Miss Paine. The young college graduate was engaged at once for the work.

Again Mr. Nishida wanted to move nearby to enable his daughter to live at home while employed. Miss Nishida says, "He came to this slum section to investigate, but when he got off the bus the smell was too much for him."

Consequently Mr. Nishida returned to his pleasant home on the outskirts of Tokyo while his daughter moved into the welfare center. She brightened the whole staff with her gay cheer and consecrated devotion to her work. In 1953 her father died. Now Mrs. Nishida lives in a neat little house ten minutes from Ai Kei Gakuen. Miss Nishida lives with her mother, tirelessly hurrying back and forth many times a day the year around to continue her loyal service to this welfare center, besides caring for her mother.

Miss Nishida is in truth giving her life to Ai Kei Gakuen. As welfare worker, assistant director, teacher, hostess, song leader, social director, and friend she has enriched the lives of countless people. Gradually the seeds of Christian love she helped to plant have taken root. Children of the first kindergarten graduates are attending Ai Kei Gakuen groups now. There is a new church in the neighborhood. The slum district has seen many changes, but the poverty, the crowded conditions and the desperate needs continue to offer even greater challenge.

Criminals still lurk in this area. When burglars molest Ai Kei Gakuen, as they did only last year; when sickness and trouble deprive these people of income; when tragic fires sweep through these fragile dwellings; or when a drug ring or other lawless gangsters threaten the very web of society in this part of Tokyo, the mission of Ai Kei Gakuen is sharply clear.

Years ago, when Miss Nishida faced a thief in jail for stealing warm kimonos from her Ai Kei Gakuen room she told him: "We live where we do just so that people in need may find us easily. It is unnecessary to break through the windows at night." Then, looking up into the face of the criminal, she said, "You are welcome in the sunlight to come through the open door. Because we have friends we can often help those who are in trouble. When you are in need send word to me. I'll help you."

That is the spirit of Ai Kei Gakuen expressed in Miss Nishida's words. That is the spirit that shines out in her life.

DEAR MRS. MEEKER:

I received THE METHODIST WOMAN today and thought it a very good number, but I was amazed to find the emblem of the Woman's Society had been changed.

Mrs. L. B. Mayfield
Los Angeles, California

EMBLEM NOT CHANGED

The emblem of the Woman's Society has not been changed. The colophon on the cover is an emblem for THE METHODIST WOMAN only. It symbolizes the relationship of the magazine to the organization.

A Farm Home for Children

by
MRS. EARL CARR

The Methodist Church has always been keenly aware of its mission to guide and help train children toward their full stature as children of God's Kingdom. Under its Department of Work in Home Fields the Woman's Division of Christian Service dedicates part of its effort toward providing Christian, homelike love and care for children whose homes have been disrupted for one reason or another. Mrs. Carr's account of her visit to Peek Home near Polo, Illinois, gives a vivid picture of life in one of these fifteen homes.

WHEN my husband and I were visiting friends in Polo, Illinois, last August, we worshiped with them in the Polo Methodist Church. In the congregation one Sunday were the children and staff from Peek Home. I had heard of this home, and wanted to know more about it, so we visited it that afternoon.

Peek Home for dependent children is located in a rich farming area, about four miles east of Polo. The generosity of a church woman and her husband and their faith in what a Christian home could do for the unfortunate child made Peek Home a reality about forty years ago. In her will Mrs. Frank Peek, of Polo, stipulated that the family home and the one-hundred-and-fifty-acre farm were to provide a home for dependent children. In 1916, Peek Home opened its doors under the auspices of the former Woman's Home Missionary Society of the Methodist Episcopal Church. The first children admitted were twin boys. The original home housed the children and staff until 1930. Then a larger, three-story building of light-colored brick was built to relieve the crowded conditions.

Peek Home is neither a orphanage nor a mission school. It is a Christian home with a missionary emphasis. Because of physical and financial limitations the age group received is from eight to seventeen years. At present there are thirty-six children in residence. The children may be placed there by parents who are unable temporarily to care for them properly, but in most cases they come from broken homes and are placed in the home by the county in which they live.

The home is financed about equally from three sources: the Woman's Division of Christian Service, gifts and annuities, and the produce of the farm. Peek Home will share in the 1957 Week of Prayer offering and the amount received will be used to build a cottage dormitory.

Mr. Elwin P. Matthews is the director of the home, and his wife, Ruth, is assistant director. Other staff members are: three housemothers, a dietician-cook, and a maintenance man. The Board of Peek Home includes representation from churches in Polo, Dixon, Elgin, Lanmark, DeKalb, and Sterling, Illinois.

Mr. and Mrs. Matthews came to the home a little over three years ago from Seward, Alaska, where they had served under the Woman's Division at Jesse Lee Home. They have three children of their own—Jerry, Paul, and Cecil—and they brought Christine, an Alaskan girl whom they are sponsoring, with them. The original farmhouse is now their residence and the administration office.

When our car turned into the driveway on that warm Sunday afternoon we saw spacious well-kept lawns, and at opposite sides of the front lawn well-equipped playgrounds and fields for popular sports. It was a quiet place, and not a child was in sight. But Mrs. Matthews assured us that we would either see most of them or their tracks during our visit. We were invited into the large family room.

"Because of the size of our family," our hostess said, "we must maintain a regular schedule. One of the high points comes at the close of each day when we gather in this room for family worship. The children take turns helping to plan and lead the service."

A worship setting—a picture of Sallman's Christ on the wall above a table on which were placed a Bible and candle—helps to focus the attention of the children dur-

This three-story brick structure was dedicated in 1930.

the service. Mrs. Matthews
d that many a new child feels
ange and alone in this part of
day's schedule. Often the new-
ner knows little or nothing about
church, has never participated
a service of worship; is not
niliar with the Bible as any-
ng more than just another book;
d has had no conscious experi-
e of prayer. Too often he has
learned to reverence the name
God. But Mrs. Matthews
essed the fact that we need never
lerestimate the spiritual capa-
es of the child. Deep within
h one is the inborn spiritual
ure which, given an opportunity,
l find expression. After a child
been in the home for even a
rt time she notices a change in
n. He begins to reveal an in-
est and soon asks, "When will it
my turn to lead the worship?"
On the main floor there is also
well-stocked children's library.
yond that is a cheerful dining
m where a number of tables pro-
e for group dining and beyond
t an immaculate kitchen. The
ldren share in the preparation
d serving of meals.
A wise and patient housemother
n charge of each of the dormi-
y floors. Three children occupy
h room, and each has his own
rdrobe and drawer space. In
e of the boys' rooms, nicely
unted on a large sheet of card-
ard, were butterflies, bumblebees,
l other winged creatures. "The
ys who are doing this are prob-
y out hunting for more bugs,"
d Mrs. Matthews. In another
m we saw a little girl playing
pily with her brush and paints.
rawled on her bed in another
m was a little girl with her
ention glued to the pages of a
k.
Our children," said Mrs. Mat-
ws, "are average. We have a
problems, but usually they are
problems of an average home.
e children care for their own
ms, make their own beds, and
p their clothes in order. Our
isemothers do not do for the
ldren what they can and should
for themselves."

The barn at Peek Home.

At the end of the hall we looked into the infirmary. Mrs. Matthews told us that if one of the children is sick the others shower him with get-well messages. On the third floor, a teen-age fellowship room has a well-kept snack bar. It shows that the girls who use it are learning to be good housekeepers.

A sound of voices greeted us as we went down the steps and out onto the lawn. Peek Home had really come alive. From what corner, the children and their leaders emerged we did not know. All the playground equipment was in motion on one side of the lawn. On the other a group of boys and girls were enjoying a game. As we stood watching the fun we heard hoofbeats, and three boys riding horseback turned into the driveway and went trotting toward the barn at the rear of the lot. Mrs. Matthews told us that the boys loved riding.

Peek Home has three station wagons. They provide transportation to church and church school on Sunday, to activities of the community and church during the week, and to and from school during the school months. They are also used for picking up necessary supplies.

Children who enter Peek Home may remain through high school. Then they must find work and another home. But those who graduate from Peek continue to feel a closeness to the home which added so much to their security.

As we turned to leave Mrs. Matthews told us that the oldest inhabitant of Peek Home was approaching us. He greeted us with a wagging tail. "Our dog is quite a pet," said Mrs. Matthews. "He has been a member of this home for thirteen years. We also have a cat and a bird, and the children love their pets."

It was only a brief view we had of Peek Home. But we saw and felt enough to know that here, amid the beauties of nature, children are enfolded in Christian love and care. The staff members of Peek Home look forward as they and the children feel the loving interest of Methodist women in the building plans. These children are a part of a great Christian community, in which they live and grow toward full stature as children of God's Kingdom.

Week of Prayer and Self-Denial

October 25-31, 1957
1957 Recipients

In the United States:

A Community Center and Residence Hall, Cincinnati, Ohio

A new building at Peek Home, Polo, Illinois

In Other Lands:

Dormitory, Hiroshima High School, Japan

Dormitory, Aoyama Gakuin, Tokyo, Japan

Other dormitories as funds permit

A Quiet Hour

Written for Spiritual Life Committee of First Church, Billings, Montana

by

RUTH COOLEY THORWARDSON

CHARACTERS: Mrs. Skeptic, Mrs. Verra Modern, Mrs. T. Busy, Mrs. I. Can't, Mrs. Serenity, Mrs. Willing, Mrs. Learning, Mrs. Sharing.

Mrs. T. Busy is dressed in hat and gloves ready for a meeting. Mrs. I. Can't is a bit untidy in appearance. Mrs. Willing is dressed for tea. Mrs. Learning, in jeans, has her hair done up in curlers. The others are dressed appropriately for an informal afternoon meeting. Each lady wears a name placard. The printing should be large enough to be seen by all the audience.

SETTING: Two tables placed in a "V" shape on the stage. Coffee cups on one table. Candles on other table.

PROLOGUE:

I pray? In a group, that is?
One more often prefers her or his
Own closet for his tryst with God,
Where, in solitude, he may kneel unshod,

But, I'm told, there's infinite strength
When two or more gather for any length
Of time in prayer, then there's sharing,
A blending of souls, a mutual caring.

True, God hears one voice, as he heeds each flower,
But when two are together in a worship hour,
He hears more easily the prayers thus spoken.
Barriers between God and man are broken.

For when I pray alone, the words I've said
Too often are a plea for my own daily bread.
But when we pray together, you and I,
Our prayers build a bridge that spans the sky.

This afternoon we'd like to point out
That there's a great deal of discussing about
The value of prayer cells, pro and con;
So open the curtains and gaze upon
The scene we've arranged today.
Lend an ear to what these women say.

As the curtain opens, the four ladies at table number one, MRS. SKEPTIC, MRS. VERRA MODERN, MRS. T. BUSY, *and* MRS. I. CAN'T, *are engaged in informal chatter concerning how busy they are.* MRS. SERENITY *enters and lights the candles and places an open Bible on table number two. The remaining three ladies follow and quietly take their places at the table. There is an attitude of prayer at this table.*

MRS. SKEPTIC:

The committee that I think completely old-hat
Deals with Spiritual Life expounding that
We should take time for an hour of prayer,
Gathering in private homes here and there.

MRS. VERRA MODERN:

Yes! Prayer meetings as those Grandma attended,
After each of us has already extended
Herself to help build the chapel and gym.
Now, Prayer Groups in your homes is the latest whim.

MRS. T. BUSY:

Meetings, classes, banquets, too.
If you're in Woman's Society, that's all you do!
Besides, I play bridge and attend P.T.A.,
Help with Girl Scouts; I've no special time to pray!

MRS. I. CAN'T:

How can a mother with a child aged three
Have herself collected in time to be
At a worship hour at 9:30 A.M.
Without feeling about to commit mayhem?

MRS. SERENITY:

No matter how high my worries tower,
Whenever I attend meditation hour
I sense a calmer point of view,
As though my spirits were washed anew.

MRS. WILLING:

True! The pause that refreshes needn't be a Coke,
A cup of black coffee, or a mid-morning smoke.
For me the most refreshing time of the day
Is the feeling of peace when I pause to pray.

MRS. LEARNING:

"Come as you are!" is a convenience to me,
Since I'm the busy young mother of three
Small children. Think what it means
To be able to run out in my curlers and jeans!
Our group didn't take long to discover
That the best time for any young mother
To set aside for a quiet retreat,
Isn't always the time when other groups meet.
So we decided on an afternoon meeting instead
When our babes are certain to be in bed.

MRS. SHARING:

Four churches are represented in our block.
We welcome the opportunity to talk
Of our problems one day each week,
And discuss the answers we each seek.
An interdenominational quest
We've discovered is the best
Solution to our needs.
We've gained by sharing varying creeds.

(*Continued on page 19*)

Walking With Christ

(*Continued from page 4*)

d the work of Josephine Butler
ıelp underprivileged girls caught
the web of prostitution proved
t she had learned to walk
ough the Calvary Road in the
rit of the Lord!

And every Christian must learn
walk through the Road to Em-
us, the road of the eternal fel-
ship.

In what has been called the most
ıutiful story ever written, in
ke 24, we find this Presence of
Everlasting Lord. How inti-
te the incident is! He reveals
s presence to His disciples in the
rkness of their concern, and His
elation is so simple and yet so
ep! He was known in the break-
of bread. There was nothing
borate, awe-inspiring, or super-
ural such as we might expect.
the simplest act of the family
perience, in the most intimate
emony—in the breaking of bread
here He was!

He became the Lord of every
d. The first followers did not
l us about His human form after
Resurrection. In some instances
came to them and ate with
em; others remembered that He
peared to them while the doors
re closed. Two different ways
remembering: in one, He had
body, He ate; in the other He
s spirit. He appeared and disap-
ared without the physical limi-
ions. It is wonderful that they
pt these records after the Resur-
tion. For them, He was alive,
ar, ready for everyone, every-
ere. He was the Lord of every
d.

Yes, the disciples of the Emmaus
ad knew and felt His presence.
e need to learn to walk through
s road of the eternal fellowship,
ling His daily presence, His
wer and His love. Only then will
come to know in full measure
at it means to walk with Christ!

Miss Violeta Cavallero, a member the international team for World derstanding Workshops, is now Di-tor of Religious Education at ndon Institute, Montevideo, Uru-ay.

A Quiet Hour

(*Continued from page 18*)

MRS. SKEPTIC:
All their comments are convincing, it's true,
But look around and then, you, too,
Will agree that the picture they paint
Makes each of those women sound like a saint.

MRS. T. BUSY:
Now I happen to know Mrs. Willing a bit.
I know she's not one just to sit
And pray all day. She's really a butterfly.
Socially, she kicks her heels pretty high!

MRS. WILLING:
I believe you're speaking of me,
And what you say is true. You see,
I love people. I entertain a lot.
In fact, I have wonderful friends who are not
Associated with any church at all.
Apparently they never felt a call
To follow Him. Yes, I'm well aware
That I have faults. But I do not share
The thought that I ought to be grim
Just because I try to be a follower of Him
Who found such joy in life that in His teaching
He gathered all types of men to hear His preaching.
Perhaps in my small way, each day,
I may win friends for Him because I pray.

MRS. VERRA MODERN:
You sound as if you think we don't pray.
We know the values of prayer each day!
We simply don't care for a group affair.
Why should it matter when or where?

MRS. SERENITY:
I fear the idea of a prayer cell is misunderstood.
I wish many more of our women could
Attend these meetings a time or two,
Perhaps that would change their point of view.

Ladies at table number one glance from one to the other with doubtful, puzzled expressions. As MRS. WILLING *speaks they appear to ponder her words, as if perhaps they had misunderstood.*

MRS. WILLING:
Then they'd understand that we don't profess
To be better Christians, but we do confess
That by praying together we often feel
A sense of His presence to be more real.
When we join together in the quiet hour,
It truly seems to us that all our
Burdens have been assumed by Him.
These prayer cells aren't a fad or whim.

MRS. SERENITY *(stands between the two tables, seemingly joining the two groups. As she talks the ladies at table one gradually nod in agreement):*

A fad is a passing fancy, you know.
We're following a custom begun years ago
When Christ gathered twelve men in an upper room;
Not twelve saints as you might assume.
One doubted, one denied, one betrayed
For the thirty pieces of silver that he was paid.
But from that small group of men has grown
All of Christianity that the world has known,
Yet still in the world there is strife today.
More than ever, together, we need to pray!

(All bow heads in prayer as curtain closes.)

Miss Elizabeth Marchant, secretary of Visual Education, points out the current Woman's Division productions. Has your Society or Guild used them all?

by

ELIZABETH MARCHANT

Secretary of Visual Education

more mileage from *AUDIO-VISUALS*

ON YOUR missionary education study groups, your promotional activities, your membership drives, your recruiting of young people, your stewardship emphases—you want to go places! Literally, it is true that audio-visuals can help you cover territory by bridging the geographic gap between yourself and mission projects in the United States or on the other side of the world. Figuratively, audio-visuals can add mileage to the effectiveness of your mission studies by illustrating the life of people in areas where we have work, and by picturing the workers you support in their daily activities.

Has *your* Society or Guild gotten maximum mileage from its study program with the use of audio-visuals? Also, when audio-visuals have been presented to your Society or Guild, has the leader been skillful in integrating the resource into the program; in making the introduction, in the technical handling of equipment; and in the leading of a discussion afterward so that maximum educational mileage was obtained from the showing?

These questions are of increasing importance as we note the fact that the Woman's Division is steadily increasing its list of productions for missionary education. Funds are contributed regularly for cooperative denominational and interdenominational film productions, and staff members give considerable time to the joint planning of these projects. Two half-hour films have been produced by the Woman's Division alone, and a third is scheduled for release this spring. The Woman's Division has recently cooperated in the production and planning of three Methodist films. Unfortunately, Societies and Guilds across the country do not use Woman's Division audio-visuals as regularly as they use the current study books and other printed materials prepared for them. (In some cases distribution problems hamper the maximum utilization of our productions.)

Question on Report Blank

The increasing production of Woman's Division audio-visuals naturally led to a concern for wide utilization. Consequently, the new quadrennial report blanks of the secretary of Promotion included a question to keep us informed of the extent of present utilization of our films and filmstrips. This is the question as it appears on the report blank of the local secretary of Promotion: *What audio-visuals have you used in organization and promotion?* (Through Organization and Promotion we promote the total program.) The following question appears on the report blank of both the district and conference secretary of Promotion: *What audio-visuals were used?* Primarily, we want to know the extent to which all the audio-visuals recommended for the current study program are being used. (This list of recommended materials appears each year in a summer issue of THE METHODIST WOMAN.)

We felt that the question would

ke Societies and Guilds more dio-visual conscious" and en- rage them to use more mate- s, even though their current ort does not include many pro- tions. Of course, we did not nd to limit the audio-visual erials reported to those in which Woman's Division had a part; ductions of many other groups well enrich the studies. How- r; we definitely did not want to e non-projected materials re- ted, such as flip-charts, posters, ps, and other graphics, even ugh they are often referred to audio-visuals and can be handy ls to put across certain points. ase report the use of recordings l mass media like radio or TV sentations. Woman's Societies l Guilds are encouraged to use of the eight half-hour films n the Methodist Television ies "The Way," which are now ilable in black and white for tal at $8.00 from the nearest thodist Publishing House. These es are "An Eye For An Eye," ne Tourist," "Give Us Tomor- ," "The Better Lot," "Labor Of re," "Ceiling 5000," "Home- ning," and "Immortal Love."

Scene from the Marcy Center film, *Heart of the Neighborhood*, soon to be released in black and white for $4.00 rental.

Black-and-White Films

n this era when we see more and re theatrical motion pictures in or, and when we are on the eshhold of popularly-priced color television, we are too apt to discount the continuing effectiveness of black-and-white films to communicate our message. Color films are initially considerably more expensive to produce, and prints of half-hour films in color cost three and sometimes four times as much. Therefore, we cannot always afford to indulge our Cadillac tastes for color when the subject does not absolutely require it. If you saw black-and-white theatrical films like "High Noon," "On the Waterfront," and "Martin Luther," as well as any number of British comedies, you never missed the element of color.

We are planning to place black-and-white prints of the color film "Heart of the Neighborhood" in the Publishing House film libraries in the early spring to meet the heavy rental demand for this film now, and to prepare for the anticipated use of the film for the home missions study next year on "Christ, the Church, and Race." We hope that the modest rental rate of $4.00 for the film in black-and-white will enable it to be used by Societies with the most limited audio-visual budgets. We hope to be able to do this for other films in the future to make possible greater utilization of materials we produce. Through wider distribution and lower rental rates, we hope to do a more effective job of missionary education.

Scene from *An Eye for an Eye*, one of eight films from "The Way" TV Series now available for rental.

Films: *To Rekindle the Gift; Heart of the Neighborhood; Reply to Reality.*

Sound Filmstrips: *Adventures in Service; Full Measure for Childhood; Christian Roots in Southeast Asia; Study in Sari and Salwar; Methodist Women World-Wide Friends; Missions Follow the Indian Trail.*

Silent Filmstrips: *Lily Lal Becomes a Nurse; Quadrennial Goals, 1956-1960; No Longer Strangers; Se Habla Español; One O'er All the Earth.*

Records: *Sacred Songs; Christian Message From a Communist Prison; Peace as We See It.*

A Delayed Letter from MOLLIE E. TOWNSEND

I WAS not well, so had to leave Korea earlier than planned. Even though I am not in Pusan, I must send you at least a part of the letter which should have gone to you before I left, bringing you up to date on the activities of at least two departments of the work of the Pusan Christian Service Center: the Sunday school and the literacy school. These were filled beyond capacity and more children are begging to be admitted. Since these two departments give great opportunity for training in Christian living, we decided to increase them, which also meant taking on an additional full-time teacher and three part-time workers.

With room for only nine classes at one time we discussed what should be done. One of the teachers suggested that we have two sessions of Sunday school. We promptly agreed. The first session is from eight-thirty to nine-thirty, and the second from nine-thirty to ten-forty-five. The full-time teachers teach in both sessions and still have time to get to nearby Po Su Dong Church for the eleven o'clock service. Our nurse, Miss Chae, is pianist and the other teachers sing in the choir. There are other Sunday schools nearby, but when we send children to them they will be back after two or three Sundays saying, "But we want to come here because we always have a teacher to teach our lesson." In other words, they are eager to learn.

When the young people who come to our Sunday school are ready for high school, we feel that they should be connected with a church; so we transfer them to Po Su Dong Sunday school and Pastor Im gets them interested in other church activities also.

The Korean urge for education reaches down through every age and strata of society. The pre-school child worries the mother until she stops her work and gets the child ready for kindergarten. The teen-age boys and girls who have never been to school but who work in factories, sell papers, shine shoes, or work as housemaids turn to the Pusan Christian Service Center as their one opportunity to get a start. The Laubach Literacy School is free save for a token fee, and we adjust the hours to fit the pupils' free time. Also it gives them a full primary school education in three years at one hour a day, five days a week plus Sunday school.

Though the Center cannot take all who wish to come to it for this work, it is difficult to resist the pleas of these young people. It is all but impossible to turn away the youngster standing by the gate with pleading eyes, chewing a finger and digging his toes into the sand. He just stands there, dirty and ragged, glancing at you occasionally with pleading eyes until you have to do something about it.

It was in 1955 that we graduated our first class from the Literacy school. Of the many who came and went, thirty-eight young people came down through the full three years we offer at the school. Of these, thirty-seven asked to join the class preparatory for baptism and were turned over to Pastor Im for instruction. The other one, a boy, threw a stone and broke a window and ran away. We decided not to punish him. The next day he was back hanging around the door and Miss Kang invited him in to play ping-pong. On the following Sunday he was back at the Center Sunday school, so we decided to make no reference about his conduct, but just let him stay with us for another term. He soon became the leading boy, managing the ping-pong games and keeping order on the Center grounds.

Now let me thank you for your interest in this piece of work and especially for your prayers. I think of you as friends and co-workers, and while you will not be hearing from me again from Pusan, we all know that though workers come, tarry, and pass on, the work of our Great Master Builder continues.

Miss Marie Church (sixth from the left) with the officers of the Ewha High School Alumnae Association whose gifts made it possible for her to attend the Seventieth Anniversary Celebration of Ewha in May, 1956.

Identification With Peoples

by

MRS. EARL W. DOUGLAS, *Secretary of Promotion*
North Central Jurisdiction

WORSHIP SETTING: Picture "Christ Mourns Over the City" by Flandrin ed on an easel and appropriately lighted, or on a table covered with a green with a lighted candle beside it. (As a substitute worship setting: a map of United States with a picture of Christ beside it.)

HYMN: "America the Beautiful," o. 491, *The Methodist Hymnal.*)

SCRIPTURE: Luke 19:41-44.

LEADER: The painting by Flan-n, "Christ Mourns Over the y," combines the sorrowful rist who wept over Jerusalem l the Christ who weeps today r any city of the twentieth tury. In the foreground are sely packed tenements, with a nimum of light and air, no trees grass, no open spaces where chil-en might play and hear birds g. This is a slum where tubercu-is, rickets, and all the communi-ble diseases flourish and where lancy, delinquency, and crime e at their maximum. Christ still burns over the city after 2,000 ars.

Not only does he mourn over the y, He mourns over the rural eas, too. He mourns over His ildren herded together on reser-tions, over His migrant children ho lack a stable home environ-ent, over His sons and daughters ho so often are denied the dignity hich should belong to all chil-ren of a King.

David Livingstone once said, God had an only son and He was missionary." Surely, as He went bout on this earth feeding the ungry and healing the sick, Jesus aught us by precept and example hat we must not only feed the oul but also the body of those who hunger, and we must not only bring a sick soul to Christ's heal-ng love, but we must also provide he means to heal a sick body. As Christians in the United States of America, we have that mission.

POEM: (found on page 58 of the study book, *Mission: U.S.A.*)

PROGRAM: Conduct the program as a symposium. Have as many persons as time permits give short, prepared talks[1] on subjects such as: *The Indian American, Migrants, Students* (including foreign) *Mobility of Population, Youth Problems, Slum Areas, Community* and *Settlement Houses and/or Housing.* Many other subjects will occur to you. Choose the ones of interest to your group.

Hand small file cards to each person in the audience and ask them to jot down any questions that come to their minds as the speakers are talking. Then have a discussion period based on these questions.

LEADER: To become identified with the peoples of the world is the sixth goal. How do we become identified? Five methods are:

Becoming acquainted with the missionary program.

Evaluating our own personal relationships with others.

Cultivating opportunities to learn from people of all races and cultures.

Losing oneself in the joy, sorrow, needs, and achievements of others.

Giving of self, time, and possessions for others.

Today we have become acquainted with a segment of the home missionary program. Last month we learned about work in Southeast Asia. Becoming acquainted is the first step and that can be done in a group, but the rest is personal. *(Reads over the other four steps.)* What have we done or what are we doing as individuals to achieve this goal?

SHARING PERIOD: (Allow time for meditation and testimonies, but use the time wisely; do not prolong the period.)

CLOSING PRAYER (by Saint Francis of Assisi): Lord, make me an instrument of thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen.

General Quiz

1. A 1957 Week of Prayer project.
2. Four roads. Name them.
3. ". . . the luckiest person in the world."
4. Films produced by Woman's Division?
5. Learning plus Faith equals _____?
6. Needed: More secretaries of _____ _____.
7. Special Interests of Guild?
8. First Woman's Division missionary to Taiwan?
9. State the issues on alcohol.
10. Bonus book for _____?

[1] Materials for these talks can be found in THE METHODIST WOMAN and WORLD OUTLOOK. In addition, use the *Seventeenth Annual Report* (75 cents) of the Woman's Division; the programs prepared for World Friendship Group of Girls; *Bridges to Understanding; Missions, Instrument of Peace.* (These materials are available from Literature Headquarters.) Here are some specific references:

Migrants: WORLD OUTLOOK, December 1956, pages 24-27; page 12 of this issue.

Indians: THE METHODIST WOMAN, November 1955 page 4. There is especially good material on this topic in the December, January, February, and March programs in *Missions, Instrument of Peace* if you have a copy..

Community and Settlement Houses: THE METHODIST WOMAN, February 1956, page 6; November 1955, page 14; December 1956, pages 12-13; this issue page 5.

Students and Youth: THE METHODIST WOMAN, February 1956, page 3; November 1956, page 28.

Social Welfare: WORLD OUTLOOK, May 1956, page 20.

Rural Work: THE METHODIST WOMAN, November 1956, page 9.

Slum Areas: WORLD OUTLOOK, October 1956, page 37, "City Summer."

Other good, relevant material is found in THE METHODIST WOMAN, May 1956, pages 5-17, and WORLD OUTLOOK, June 1956, pages 17-24.

Location of Gradua

Foreign Countries

Africa	2
Argentina	1
Canada	2
Chile	1
Costa Rica	1
Formosa	1
India	7
Japan	5
Korea	1
Malaya	2
Mexico	2
Peru	1
Philippines	2
Portugal	1

Territories

Alaska	8
Hawaii	5
Puerto Rico	3

nd Former Students of
National College...
KANSAS CITY, MISSOURI
SOTA
WISCONSIN
4
22
MICHIGAN
NEW YORK
53
MAINE
3
VT.
2
N.H.
1
MASS.
1
CONN.
R.I.
4
4
O WA
42
PENNSYLVANIA
41
16
N.J.
ILLINOIS
53
INDIANA
18
OHIO
41
MARYLAND
D.C.
15
DEL.
5
9
WEST
VIRGINIA
10
VIRGINIA
3
MISSOURI
120
KENTUCKY
8
TENNESSEE
9
NORTH CAROLINA
7
S.C.
2
ARKANSAS
6
MISSISSIPPI
3
ALABAMA
3
GEORGIA
4
LOUISIANA
1
FLORIDA
14

department of CHRISTIAN SOCIAL RELATIONS

SOME RESPONSIBILITIES IN 1957-58

The 1957 Annual Meeting of the Woman's Division of Christian Service was held at a time when the Christian is more than ever challenged by his opportunities and responsibilities. A number of recommendations and statements were made that will be important to secretaries of Christian Social Relations as they work during the year.

Cooperation

One group of these recommendations dealt with cooperation with other boards and agencies of the church. The gravity of the social and political issues facing us in this year make it more imperative than ever that we do everything possible to strengthen the concern of the local church for its program of social education and action. This means cooperation of the Woman's Society with the local church committees on Temperance, World Peace, and Social and Economic Relations, or in some churches the new optional Fifth Commission where the three social action committees are combined. The Woman's Division calls attention to the local church emphasis booklet No. 5 on Social Concerns and expresses gratification for its concise, specific program emphases.

Another opportunity for cooperation that will be available in a number of communities is the Institute on Human Relations. The Woman's Division calls the attention of Methodist women to the twenty-five Institutes on Human Relations being sponsored by the Board of Social and Economic Relations during the quadrennium and urges their full participation.

Issues on Alcohol

Those working in local churches will be interested also in this concise summary of legislative issues on alcohol on which the Woman's Division has taken a strong position during the years.

Methodist women are urged to work with renewed effort through local church channels on the beverage alcohol problem and to communicate to their representatives in Congress their concern for legislation which:

a. Curtails radio and TV advertising of beer and wine.

b. Prohibits the serving of beverage alcohol on commercial air lines. (Methodist women are encouraged to register their protest with the commercial airlines.)

c. Abolishes the sale of beverage alcohol in military establishments.

Charter Check List

Local Societies will find it important to prepare for the time when they will have the opportunity to record their experience with the Charter on Racial Policies on a check list. Among the questions that are almost certain to be asked on such a check list are: Has your Society (a) studied the Charter? (b) ratified it? Have you put it into effect? The Woman's Division authorized a check list to secure information on progress made toward implementing the Charter on Racial Policies in jurisdiction, conference, district, and local Societies and Wesleyan Service Guilds.

1959 National Seminar

The National Seminar of 1959 will be held on the campus of Bennett College, Greensboro, North Carolina, July 21-31, 1959. The program will be geared to the general emphasis of "the family in a world of rapid social change."

World Understanding

The next two items will be of particular interest because of the World Understanding Workshops. Inasmuch as graduate students from abroad need experience with the actual work being done in local churches and interdenominational activities the Woman's Division recommended that "Methodist women should feel the urgency of creating opportunities that would give these graduate students experience in the activities of the local church and community."

Upon recommendation of the department the Woman's Division is sending a set of flags of the eighty nations of the United Nations to Mrs. Kiyo Tanaka as an expression of our love for her and our joy that Japan has become the eightieth member of the United Nations.

Issues of Great Concern to the Church

The Bricker Amendment

We believe that the method provided by the Constitution of the United States for making international treaties is adequate and requires no further limitations or safeguards such as are proposed in the Bricker Amendment. We believe that such limitations would cripple the executive branch of the government in its foreign negotiations at the very time when it needs to be free to do a creative job in the interest of a durable world peace. We believe that the advice and consultation of the Senate which is involved in the

present process provides adequate safeguards. For this reason we oppose any attempts to limit these powers or to revise the procedures for their use.

Covenants

We believe that the categorical position that no covenants will be presented to the Senate for adoption should be abandoned, and that each covenant should be presented on its merits. We specifically believe that the Genocide Convention (particularly in the light of its use during the Eleventh General Assembly of the U.N.), the Convention on the Political Rights of Women, and the proposed Convention on Slavery ought to be presented to the Senate as soon as possible. We believe that their passage would be of great benefit to our international relations by showing our good faith, and would not in any way limit the legitimate rights of our citizens. We hope that the United States will work with great vigor in the work on the proposed Human Rights Covenants in the General Assembly of the United Nations. We also hope that, when these Covenants have been perfected and adopted by the United Nations, they will be presented to the Senate for ratification.

Primer on Human Rights

We urge Methodist women to give special attention to the new *A Christian's Primer on Human Rights,* available from Literature Headquarters. We suggest that conference secretaries send copies of it to their Senators and that district secretaries send copies to their Representatives.

Housing

In view of our deep and expressed concern for the living conditions for all citizens and families, the Woman's Division encourages Methodist women to support legislation for a comprehensive housing program with attention to the following features:

1. An expanded, large-scale, low-rent public housing program to meet the needs of low-income families.

2. Reasonably priced houses to meet the rapidly increasing needs of middle-income families, a program for cooperative, non-profit rental and sales housing with long-term, low-interest loans without discrimination because of race.

3. A special, immediate program of housing to meet the needs of the elderly.

4. Federal, state, and local action to guarantee a free, open housing market to all families without restriction as to race, color, creed, or national origin.

5. An expanded urban redevelopment program with emphasis upon slum clearance and city rehabilitation.

Methodist women are called upon to help create a favorable climate for this program. (See booklet *Houses and People,* Literature Headquarters, price 30 cents, for further background. Also, the January issue of THE METHODIST WOMAN.)

Automation

Automation is a fact and factor in American life. Automation means far-reaching social change. This can lead to such social benefits as higher living standards, but also to human costs and social problems such as job displacement and the maintenance of consumer purchasing power, respectively. To help cushion these costs and solve these problems is part of the responsibility of labor and management and of government, education, and other groups.

Attention was called to the problems growing out of automation in our world today. The department was authorized to seek the cooperation of the Board of Social and Economic Relations in the preparation of some basic study material giving information on problems growing out of automation, to be available during 1958-59 following the general interdenominational emphasis on The Christian's Responsibility in His Daily Work.

Limitation of Nuclear Tests and Disarmament

It should be recognized that while there is still a difference of degree in the estimates by physicists and geneticists on the dangers to future generations of fallout and radiation, the degree of agreement established by the reports for the United States and British Atomic Commissions and the United States National Academy of Science do contain indications of dangers from these tests which cannot be disregarded.

Therefore, we urge that every possible channel for progress in disarmament be explored with patience and willingness to consider any sincere proposals embodying the essentials of safe and effective disarmament. We affirm our belief that useful first steps in disarmament may be the cessation of tests of nuclear weapons, and the "open skies" inspection project. We stress the fact that these are not disarmament, and that the objective should be universal, enforceable disarmament applying to all weapons.

United Nations

1. *U.N. Credo*

We live in times when the words of the United Nations Charter, "To save succeeding generations from the scourge of war" occupy the forefront of every man's hopes and fears. What the United Nations as a cooperative consultative device of eighty nations is able to do in the face of recurring political crises will be a substantial factor in the history of the world. Therefore, it seems timely and important that the Woman's Division formulate and publicize its *United Nations Credo.* This Credo will be found on the inside cover of this issue of THE METHODIST WOMAN. You will want to plan for wide use of this Credo.

2. *UNICEF*

Since the organization of UNICEF in 1946, the Woman's Division has consistently supported it through (a) local action, such as the Trick or Treat and the Christmas card projects, and (b) by urging that the government of the United States make available promptly each year as large an appropriation as is consistent with the purpose and needs of the organization and its ability to use it without disruption of the matching aid formula.

We urge Methodist women to continue community study of UNICEF and local community projects for its support, and to convey to their governmental representatives their convictions about the responsibility of the United States for financial contributions to UNICEF. We ask that the President of the Woman's Division convey our continued concern about the United States appropriation to appropriate administrative and Congressional units.

3. *Technical Assistance*

It is obvious that the need for technical assistance is growing more acute as more nations progress to the point where they know how to make good use of technical assistance in improving conditions within their own country. One of the greatest needs is for some method of providing capital. Private investment is not willing to furnish all the capital needed in underdeveloped countries because the risk, both in terms of ordinary business failure and in terms of possible nationalization, is too great.

Therefore, we urge the Congress of the United States to:

a. Increase rather than decrease technical assistance appropriations. We feel that this cannot wait upon savings effected by disarmament, but must be pushed forward immediately. Since even a greatly increased technical assistance program would be a relatively small proportion of the national budget, it seems imperative that the amount be increased.

b. Divorce all technical assistance from military programs, whether connected with United States bases and military personnel abroad, or with arming of national forces within their own countries.

c. Channel as large a proportion of technical assistance as possible through the United Nations, and to transfer a major portion of the program to those auspices as speedily as possible.

d. Support SUNFED (Special United Nations Fund for Economic Development) so that adequate capital can be made available for use in underdeveloped countries.

Immigration and Refugees

The events of the last few months have dramatized the need for change in the basic immigration legislation of this country. It is important that we not only respond generously to the needs of the tragic group of refugees from Hungary, but that we see the problem in its proper perspective and understand the long-term needs in relation to it. We should realize that there are thousands of refugees in Hong Kong, Berlin, Amsterdam, Vienna, and the Near East who have waited hopelessly in refugee camps for years.

Nothing but a thorough revision of the Immigration and Naturalization Law (Public Law 414, popularly known as the McCarran-Walter Act) can do what we can reasonably and realistically hope to do for the refugees of the world. Such revision can also improve our status in the opinion of the world and ourselves by doing four things:

1. Increasing the number of people who can be admitted to this country by a reasonable and quite realistic appraisal of present totals.

2. Taking out of our immigration policies all expressions of discriminatory policies related to nationality or race.

3. Removing needless and ungracious delaying features applying to the admission of visitors from abroad.

4. Eliminating from naturalization processes all that tends to reduce some citizens to second-class citizenship.

Primary responsibility in the reception and resettlement of Hungarian refugees brought in during the emergency should be given to responsible and experienced private organizations.

We deplore the hearings proposed by Representative Walter on the recent admission of Hungarian refugees. We feel that the implications of such hearings may create unnecessary insecurity among refugees without accomplishing any desirable results.

World Trade

The desperate adventure into the Suez situation by Britain, France, and Israel dramatically called to our attention the importance of world trade as a means of relieving desperately restrictive economic situations which may lead to actions endangering the peace. World trade is one of the expedients that will need to be used in endeavoring to find ways in which a good standard of living may be attained in many countries which lack substantial quantities of natural resources and must support a relatively large population on a small area of land.

Therefore, it is recommended that the Woman's Division urge the extension, on a long-term basis, of the reciprocal trade agreements and the authorization for the U.S. to join O.T.C. (Organization for Trade Cooperation) and call upon Methodist women to study these issues and make their viewpoints known to their Senators and Representatives.

Conservation of Natural Resources

In recent years a considerable amount of territory formerly owned and maintained exclusively

by the federal government for purposes of conservation and public benefit has passed into private hands. Another considerable segment of this property has been placed under various forms of lease which has permitted private enterprise to use the land or resources without adequate protection of public interest. There has also been a decreased appropriation for maintenance of public lands. When the lands which have passed from control of Indians to control of business corporations are added to this, the total is a dangerously high proportion of these lands and resources formerly held for the benefit of the general public.

In view of these facts, we believe that the following general principles are basic:

Natural resources held in trust for the benefit of the nation as a whole should be increased rather than decreased; the government should continue to control all large potentials for power development where those potentials are in the form of extensive watersheds and involve large areas of land. We also believe that adequate appropriations should be made by the federal government to safeguard the entire natural resource protection program. We believe that it is of the utmost importance that all transfers of land from Indians to others should be carefully scrutinized to be sure that (1) the interests of the Indians are adequately protected and (2) the interests of the general public are considered.

Confiscation of German and Japanese Property

The Woman's Division has been asked to support the efforts of the Committee for the Return of Confiscated German and Japanese Property. The facts are these: During World War II, the government seized private property located in the United States belonging to more than 300,000 Japanese and German citizens. Some of them owned it directly and some owned it indirectly as shareholders of German or Japanese corporations. The greatest part of this, particularly in respect to the Japanese, consisted of homes, shops, savings accounts, insurance policies, farms, greenhouses, patents, and personal property. This was done as is the regular procedure in time of war, in order to prevent its use against the United States by aliens belonging to countries which were at war with the United States. In the case of the Japanese, however, this has a particularly tragic connotation, since many of them were permanent residents of the United States who were prevented from obtaining American citizenship only by the fact that they were not eligible as a nation. Many of them had minor children who were American citizens.

In 1948, the custodial status under which this property had been held was changed to one of permanent confiscation. This is a complete contradiction of American procedure. It is interesting to point out that this did not happen in the case of the property of Italian nationals similarly confiscated during the same period. This property was returned.

Therefore, as evidence of our faith in our system of property rights, and in observance of American international legal practice, we urge our government to return to Japanese and German owners all their property. We recommend that the President of the Woman's Division communicate these sentiments to the President of the United States, the Secretary of State, the chairman of the Senate Judiciary Committee, and Senator Olin D. Johnston, who introduced S. 600, embodying these principles. Methodist women are urged to write Senator Johnston also urging passage of S. 600.

Crises in the Middle East and Hungary

The President of the Woman's Division was requested to send a message commending the President of the United States and the Secretary of State for their use of the channels of mediation provided by the United Nations in connection with the Suez and Hungarian crises, and ask that this policy be continued.

Senate Rule Limiting Debate

The department recommended that the President of the Woman's Division communicate with the leaders of the Senate and the Vice-President of the United States, urging them to use every means to revise Senate Rule 22 and thereby make possible limitation of debate and the rule of majority. This communication will also commend the leaders who have supported this effort.

Information

Special attention is called to the following:

1. The Christian Social Relations pages of the June, 1957, issue of THE METHODIST WOMAN will carry an article on housing with special reference to integrated housing. This will be a valuable reference for use in the 1957-58 study of "Christ, the Church, and Race."

2. An early issue of THE METHODIST WOMAN will carry an article by the Reverend John McLaughlin, General Secretary of the Commission on Chaplains, defining some of the social and moral problems our young people face in military service and as conscientious objectors.

3. The next National Methodist Conference on Family Life will be held October 17-19, 1958, in Chicago.

4. The annual United Nations Cooperative Seminar of 1957 will be held in cooperation with the Board of World Peace in the early fall.

5. The Annual National Interdenominational Institute on Racial and Cultural Relations will be held August 5-9, 1957, at McCormick Theological Seminary in Chicago.

STAND UP—SPEAK OUT!

GOAL 7—To speak and act boldly in Christ's name for justice and peace for all people.

All of the quadrennial goals are personal, but this last one is perhaps more of an individual matter than any of the others with the exception of Goal 1. We can of course speak and act boldly in groups; and our group action is important. This was pointed out in dealing with the "Fellowship Without Barriers" goal in the January issue. But, though there are notable exceptions in these tense days, acting as a group does not as a rule require the individual courage that speaking up alone does. So it is of each of us—oneself alone—that we shall be thinking here.

The goal breaks down rather easily into subdivisions for our thought:

To speak and act boldly:
In Christ's name:
For justice and peace for all people.

To Speak and Act Boldly

We are restrained not only by fear of dire consequences (and these are times when hostility may be real and dangerous); we are restrained often by the wish to be conventionally acceptable. The fear that standing for a minority cause is not going to set well with the majority of our hearers, tones down our utterances. We tell ourselves that we need to be tolerant: that other people have a right to their opinions as well as we—and so forth, and so forth. And we end with an innocuous message that may offend no one but which does little to honor the cause we are espousing.

In Christ's Name

This is our standard of judgment, our safeguard against a dogmatic, self-assertive approach. When we speak in Christ's name to represent and interpret his cause it must be in his spirit of understanding and love and freedom from self-interest. What we say will take into account that those who differ are people, too, made in God's image. We will not water down the expression of our conviction, but it will free our speech from belligerency and any tinge of personal hostility, if we think of ourselves as spokesmen for One who prayed even for those who were his mortal enemies.

For Justice and Peace for All People

This implies the long look and also the near look. Most of us can hold forth with some degree of eloquence on the wrongs being done to people half a world away. We remember Mrs. Jellyby in Dickens' *Bleak House* and smile at her championship of the natives in Borrioboola-gha, while her own offspring went unkempt, untrained, and unheeded at her very feet. But if we translate Borrioboola-gha in terms of our own community, are we always more consistent ourselves? Justice and peace for all must continue to mean *all*, and *everywhere*. The sharpness of focus must not be blurred by distance or numbers.

We need that which one of the implementations of Goal 7 indicates—practicing peace and justice in daily attitudes. Well-being for all people implies equally clear vision of the nearby and of the faraway. For our *faraway* is somebody else's *nearby* and vice versa. Distances simply do not exist with God; and remembering that we are made in His image, we know they have no place in our spiritual perspective.

Is it anticlimax to point up the need in all this for the fullest possible knowledge of what we are speaking up *for?* It is a poor case that we shall present, and unworthy of our cause, if we do our speaking and acting without the best possible preparation. Half-baked ideas are no fitting support for the Christian ethic. Let us know whereof we speak; let us search ourselves as to the spirit in which we speak. Thus prepared, let us speak and act boldly in Christ's name for justice and peace for all people. We may hereby help to permeate all of life with the spirit of Christ, to which call we are committed.

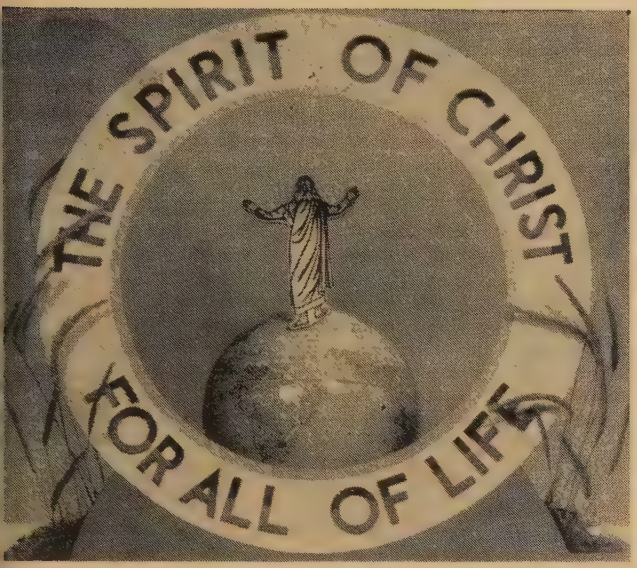
"Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name
Be strong, be strong!"

(Maltbie D. Babcock, Hymn No. 300
The Methodist Hymnal)

God, who didst allow the swords and staves of armed men
to oppose the pure majesty of the Prince of Peace:
Grant us, his disciples,
to fear no threatenings of force
nor assaults of evil,
but to stand immovable in the might of thy Spirit
and the testimony of faith;
through the same Jesus Christ our Lord.[1]

[1] *In His Name*, Prayers for the Church and the World, prepared by George Appleton. Macmillan and Co., Limited; London, Edinburg House Press, St. Martin's Press, 1956, page 151. Used by permission.

CONFERENCE EXCHANGE



This reproduction of the quadrennial symbol was designed by Mrs. J. E. Dooley, secretary of Promotion, Statesville District, Western North Carolina Conference. An illuminated globe was used. The presentation proved effective throughout the district.

NEIGHBORHOOD GROUPS—A Local Church Activity

Our church membership is divided into thirty-five neighborhood groups consisting of from eight to twenty member families of the church. As nearly as possible, they are geographical neighborhoods. A neighborhood group leader is placed over each group; in a majority of cases a couple shares this responsibility. The system is devised to make live contact and vital pastoral care possible for every member of the church.

All members are sent the names of everyone in the group to which they belong and the name and phone number of their leader. They are advised to call their group leader when they find a special need of one of the ministers; if they have questions about the service or program of the church; if they know of a need in the home of another family; if they know of a new family moving into their neighborhood; or if they know of a membership-prospect family already there.

During October, group dinners were planned for the different groups.

CINCINNATI DISTRICT, OHIO CONFERENCE

ILLUSTRATED GOALS

The new quadrennial goals were presented in one Society with copies of the wording of the goals printed on large placards and fastened on the walls around the room. As each goal was presented, a speaker read from the placard, and a tableau was given under the goal, to illustrate it.

SPRINGFIELD DISTRICT, OHIO CONFERENCE

"AGAIN WE SAY, THANK YOU"

The School of Missions Committee of the Montana Conference sent the following letter to husbands of the women who had participated in the school:

Dear Mr. ————:

May we extend to you our sincere thanks for the loaning or sharing of your wife, so that she might attend the Summer School of Missions at Flathead Lake. Her presence was needed, and she helped enrich our program and fellowship activities.

We fully realize that the husband and family of any woman who attends do make a sacrifice and often have many added tasks because she is away from home. We appreciate your cooperation and interest.

We hope you have shared in her experiences and that she has been able to bring to you some of the spirit of the camp.

Again we say, thank you.

Sincerely yours,
SCHOOL OF MISSIONS COMMITTEE

GROWING THROUGH ACTION

Trinity, Dysartsville, North Carolina, is outstanding among small Societies. As a Society, it is less than two years old, but it already has eighteen members. They sent $122 to the district treasurer in their first year, and contributed liberally to local church activities. One member planted two crops, potatoes and peanuts, on an acre of land, and did all the work herself with the exception of the plowing. They entertained the District Educational Seminar in their little church, with 143 women present.

MARION DISTRICT, WESTERN NORTH CAROLINA CONFERENCE

RURAL CHURCHES

By REV. WILLIAM RITCHEY
Pacific Northwest Conference

***They differ in the East and in the West*, according to one who has worked there.**

The traditional concept of a rural church does not fit the rural church in the West. Open-country churches are almost nonexistent. This is due to the fact that open-country neighborhoods have ceased to have significance in the West. School consolidation has progressed more rapidly here; and this also is responsible for the location of the churches in the towns.

Farming is regarded as strictly a business proposition due to the size of the farms or the investment in machinery, and often the distance between the owner and the actual farming operations is great. This means that traditional sensitivity to rural values

CONFERENCE EXCHANGE

may be largely absent. The Lord's Acre concept has little meaning as an expression of stewardship because of the above factors. A harvest festival in a church might wind up with only two or three products appearing, because they are the only ones raised in that community. I have seen a milk route which left milk daily at farm homes. In the West fewer of the necessities of life are produced on the farms. Life is organized on the same system of buying and selling that you find in the city.

All of this means that, except for size, there is little difference between a rural and an urban church in the West. The superior social status of the farmer in many areas of the West and his favorable economic situation contribute to a satisfying community life in which the rural church is highly regarded.

Changes in Rural Communities

Rural communities out here are in many cases undergoing rapid changes. These may result from the bringing in of irrigation water under one of the many sizable reclamation developments. They may come about because of the establishment of an industrial concern in the vicinity. These factors mean a number of things for the rural community. Invariably there will be new people. They will inevitably come from different backgrounds. They may be of a different national, or racial, or religious tradition. Instances would be Japanese truck gardeners, Mormon irrigation farmers, Hutterite colonists. It means also inevitable change in the economic pattern of life. Large farms must give way to small farms. New businesses will compete with established ones. New and differing credit policies must be developed by businesses and banks. Political power, control of the schools, and other civic interests may shift under the impact of the new members of the community.

Changes in Rural Churches

Here we find the universal problem of the small handful who have kept the church going over the years, frequently with very real sacrifices, finding themselves overwhelmed by new faces and new members. The church consistently seeks to orient the new members of the community to the church. Once they are there, the church sometimes does not know what to do with them. They are welcomed if they will take a job such as singing in the choir or teaching in the church school, and if they will do their part financially. Difficulty arises when the balance of power and control of policies starts to shift from the oldtimers to the new members. Often every effort is made by the old members to maintain their prestige and control, but ultimately it passes to those who are in the majority.

IN THE SPIRIT OF PAUL

Action From Study

The following is a letter written in the spirit of Paul to a church in the Pacific Northwest Conference, faced with the situation of six Japanese families moving into their community. For the first time the small rural community was confronted with a minority group situation.

"Paul, unto the church of anyone anywhere in the Pacific Northwest of the United States of America, in God our Father and the Lord Jesus Christ. Grace unto you and peace from God our Father and the Lord Jesus Christ.

"We are bound to thank God always for you, brethren, because we know you have striven to live in faith and have become better people as your church has grown and your members have come to love one another.

"Wherefore, we pray always for you that you may be worthy members in Christ.

"Now, we beseech you, brethren, that you think seriously on what you are doing in regard to the six families whose background lies in the Orient, yea, even in far Japan. Stand fast and hold to the traditions which you have been taught by word and letter. Our Lord Jesus Christ who has loved us and given us everlasting hope and consolation, has taught us that we ought always to love one another and our neighbors as ourselves. Nothing is said concerning nationality, race, nor manner of speech. Be not afraid that you will be polluted by association with them. You are as alien to them as they are to you. Count them not as enemies but as brothers, for you are all one in the love of God our Father.

"We have confidence the Lord will teach you how to do the things you are commanded to do.

"The salutation of Paul with my own hand. . . . The grace of our Lord be with you all. Amen."

The committee members who wrote the letter at the Woman's Society of Christian Service School of Mission and Christian Service, Lazy F Ranch, near Ellensburg, Washington.

CONFERENCE EXCHANGE

MEMBERSHIP CRUSADE

Conferences of the South Central Jurisdiction are having a Membership Crusade. The following material is a composite of the publicity used by the Central Texas and the Texas Conferences.

June 1, 1956, to June 1, 1957

We Want YOU — To enlist new Members!

Let's have a glorious campaign
With new members our aim!

Let's have a definite goal
One new member for each ten on the roll!

THE FINGER IS POINTING TOWARD: The secretary of Promotion—We want YOU to interest your Society in this Crusade, promote and publicize it until successfully completed.

THE FINGER IS POINTING TOWARD: The chairman and members of the Membership Committee. We want YOU to organize this Crusade and carry it through to completion.

THE FINGER IS POINTING TOWARD: Every member of the Woman's Society of Christian Service. We want YOU to accept a personal responsibility for enlisting new members!

PLAN OF OPERATION FOR LOCAL SOCIETIES

STEP I. Set up a Chart to check your Society's progress!

STEP II. Organize three teams with a strong chairman for each team!

Team A—**Objective:** To contact every Methodist woman in your church who is not a member of your Woman's Society. **How:** Obtain a list of church membership and contact each woman who is not on your Society's roll. (Have a progress report each month.)

Team B—**Objective:** To contact all Methodist people moving into your city as well as new people who might be prospects for church or Woman's Society membership. **How:** Contact your minister or local Council of Churches for lists of new people moving to your city. (Have a progress report each month.)

Team C—**Objective:** To cultivate and assimilate the new members. **How:** By friendly personal calls, by bringing them to general and circle meetings, and by friendly calls by telephone.

STEP III. Celebrate your victory!

Have a fellowship tea or luncheon to honor all new members.

Special Recognition: Societies that have reached their membership goals by March, 1957, will be given special recognition at the Conference Annual Meeting. We want YOU—to enlist new members.

KANSAS CONFERENCE OFFERS THE FOLLOWING

PLAN OF OPERATION

Choose captains. Divide membership of Society equally—captain of each team keeping a record sheet.

I. For getting a new member..... 25 points
II. For each call on a prospective member..... 10 points
III. For each visitor brought to Society or Circle meeting ..... 10 points
IV. For attending regular Woman's Society meeting ..... 20 points
V. For attending Circle meeting..... 20 points
VI. For attending church service..... 15 points
VII. For each call on a shut-in or ill member.... 5 points

At the end of Operation MM (More Members) total your points. Losers fete winners!

Suggestions:

Plan a Victory Tea for group with most *new* members.

A Fellowship Tea to honor *new* members.

Give recognition to the oldest member who did not miss a Society meeting during the campaign.

Give recognition to the oldest member who did not miss a church service.

(Here would be a fine place to present a Corsage for Missions.)

We urge each Society to participate in this Crusade.

MISSIONARY EDUCATION

LIFE, A GIFT TO BE USED

"... unto everyone that hath, shall be given . . ."—Matthew 25:29

ON THE first line of her small epic, *The Steep Ascent*,* Anne Morrow Lindbergh introduces the reader to Eve, and from that moment on one shares the thoughts and emotions of an ordinary life which has, menaced by tragedy, become extraordinary. In her trembling fear she longed for faith, Joshua's faith, Gideon's faith, the faith of the mediaeval pilgrims who inspired the words:

"They climbed the steep ascent of heaven
Through peril, toil, and pain.
O God to us may grace be given
To follow in their train!"

Then, as she looked death in the eye, fear gave place to a new and overpowering sensation. The plane, submerged in clouds and mist, wheeled, turned, floated like a leaf on a gentle current of air; "like a maple leaf poised on the certainty of a shaft of air, drifting, turning, falling to earth on a still autumn day—softly falling to death." The engine now made almost no vibration, no noise. What was this sensation "which filled her to the brim"? Not resignation, not joy, but a positive acceptance on which she reposed "in complete peace and calm like the maple leaf on the shaft of air."

With a sudden sense of luxury she thought, "Now I can sink down into myself (all the petty details of life having been attended to) into myself and uncover the secret, the beautiful secret, that is waiting for me at the bottom of my heart." As she sank deeper and deeper into herself she realized that the gleaming jewel at the bottom was *life*. "Not to be hurried, not to be afraid, not to be imprisoned in oneself"—this was life. To be open, aware, vulnerable even to fear, pain, and death was to know life. Why had she learned so late?

There came the rebirth of life. The engine picked up. Now they could see, could smell the earth beneath them fresh with rain—could see that if Gerald had not chosen just this particular cloud bank, had come down just a few hundred yards east, they would have plowed right into the mountains with never a chance for a safe landing. Eve wanted "to hold all earth in her arms, so tangible, so precious, so beautiful it seemed." For the first time she understood the miracle of life. "The miracle of life was in its *otherness*"—the *otherness* which filled her heart in the descent to death. Life was something apart from you, something from the outside that came as a gift; not a gift to be hoarded unto oneself but to be held in trust. She thought of the parable of the talents. She had never been able to understand why the poor unprofitable servant who hid his talent in the earth was treated so badly, why he was banished to outer darkness. He seemed only cautious and unenterprising. Now she understood. He had treated the money as his own. He was afraid. One is not to be afraid, not to hoard his gift, to clutch at it, to bury it in the ground. She, too, had thought of life as a possession, as something to be hoarded. Now that she had let go of life the fears which come from looking on life as a possession had at last left her. One could guard it, could give to it, could love it, but could not own it.

It may be that most of us will not look death in the face and then return to life, finding sharp new meanings in both life and death. But was Christ not trying in the parable of the talents (Matthew 25:14-30) and the parable of the sower (Matthew 13:3-23; Mark 4:3-20; Luke 8:5-15) to make clear to us that life is a gift to be used? As a follow-up for each of these stories, he stated the thought, "Unto everyone that hath, shall be given" (Matthew 25:29; Mark 4:25; Luke 8:18).

Are we using our talents? Using them intelligently requires minds disciplined by serious reading and study. What gave the first two stewards the confidence and techniques to double the talents when the third was so cautious and unenterprising that he could think of nothing to do but bury it? What made some soil ready to receive the good seed and bring forth fruit some thirty, some sixty, and some an hundred fold while other soil was hard, shallow, or weed-choked?

Are you finding ways and means of stimulating other women in your Society or church to go along with you on the paths of study, meditation, and prayer so that they may be unhurried, unafraid, free from imprisonment within themselves? God grant that all of us may have the readiness to receive and profit by the gifts that are daily offered us.

Berry, *To Enjoy God* (A Woman's Adventure in Faith). Philadelphia: Muhlenberg Press, 1956. $3.50.

Brown, *The Bible Speaks to You*. Philadelphia: Westminster Press, 1955. $3.00.

Casteel, *Rediscovering Prayer*. New York: Association Press, 1955. $3.50.

Coffin, *Joy in Believing*, ed. by Walter Russell Bowie. New York: Scribner, 1956. $2.50.

Clinebell, *Understanding and Counseling the Alcoholic*. Nashville: Abingdon Press, 1956. $4.00.

Finegan, *Beginnings in Theology*. New York: Association Press, 1956. $3.00.

Roberts, *The Grandeur and Misery of Man*. New York: Oxford University Press, 1955. $3.00.

Sinclair, *The Cup of Fury*. Great Neck, New York: Channel, 1956. $3.00.

* Dell Publishing Company, New York: 1944 Paper, 35 cents.

SPECIAL INTERESTS

Reports From Educational Institutions

George O. Robinson School, Santurce, Puerto Rico

"BE CAREFUL of the written word. Remember that when you learn to read and write it is not so that someone may tell you what to do, but so that you can freely judge between what is true and what is untrue," said Luis Munez Marin, governor of Puerto Rico, to a graduating class at Arecibo. This class of more than 1,000 adult pupils was among the over 20,000 adults, from 22 to 68 years of age who received their high school diplomas in May, 1956. About 350,000 adult Puerto Ricans are taking courses in adult education. In 1950 twenty-five percent of the population did not know how to read or write. By June of 1955 illiteracy had been reduced to nineteen per cent. It is one of the principal efforts of the government to reduce illiteracy to ten percent by 1960.

And what part is the Woman's Division playing in this literacy program? It is educating the children and young people. This past year there were eight hundred and eighty-three children in the kindergartens and primary schools of the Robinson Extension Schools. Each school, located in a Methodist church, is in an area where the public schools are so crowded that enrollment is impossible for many first graders. It is true that the government is building schools and additions to present buildings as fast as possible, but the increase in population and the shift from country to city and from slums to housing projects create problems that cannot be overcome at present. By paying the salaries of Christian teachers who teach these children in their native language; teach the same children in Sunday school; call upon the parents; and participate in the activities of church and community, you are helping to spread the Spirit of Christ For All of Life among these people in Puerto Rico.

One of the hardest tasks of the superintendent of Robinson School during the months from April through August is to tell parents who come begging that their children be given an opportunity to attend Robinson School, "There is no room." This past summer there were sixty-five applications for enrollment in the kindergarten and we could take only twenty-five. Children had to be refused admission to every grade. We teach in English and that is one incentive for enrollment in our school. Also many want their children under Christian influence.

Seventeen of the nineteen who graduated this past June are enrolled in colleges or universities. The twenty-nine graduates from Junior High will all continue their education, most of them at Robinson.

The government's industrial program brings people from the United States to set up and supervise the industries. With them come their families including school-age children. They never dream of the possibility that there will be no room either at Robinson or at any other English-speaking school. Many children are obliged to take correspondence courses, have private tutoring, or be sent back to the United States to go to school. While an enrollment of three hundred twenty-five crowds our building, we could have an enrollment of over five hundred if we had the room.

Another problem of the past few years is the lack of Christian teachers. Some of the teaching positions are held by wives of servicemen or industrial leaders. Sudden transfers mean that the family leaves Puerto Rico on short notice and we are left without a teacher. We do wish to pay tribute to the many consecrated workers who have worked and are working helping to spread the Spirit of Christ—through all of life at Robinson.

—Miss Helen Aldrich

★

Sager-Brown Home and Godman School, Baldwin, Louisiana

The staff at Sager-Brown Home and Godman School is cognizant of the fact that youth of America face one of the greatest crises in national history. They are not responsible for the situations which they are forced to face, such as broken homes, emotional maladjustments, and mental retardations. Therefore, we strive to make the children at Sager-Brown feel that they have a real *home.*

We do not aim to rest on our past achievements, but to press forward with the knowledge that the youth is the hope of the future, and it is our duty to expose them to those things which are necessary for finer manhood and womanhood. What they become in the future will depend largely on the foundation we give here. Our part is to develop the whole child spiritually, mentally, and physically.

We, the staff, pledge for another year to "do in this short life of ours as much as can be done of true service to God and man."

★

Navajo Methodist Mission School, Farmington, New Mexico

Some of the first experiences of the little six-year-old Navajo children who trade their reservation homes for a home at the Navajo Mission, Farmington, New Mexico, are religious experiences. There are devotions at bedtime in the dormitory, prayers before meals in the dining hall, and Bible stories as part of the lessons of the schoolroom. On Sundays, combed and scrubbed, and dressed in their best, they attend Sunday school and proudly go to church services in beautiful Ryder Memorial Chapel with the older students and the staff.

In later years Sunday evening Youth Fellowship and student midweek prayer services become important activities in the lives of the students, and they have the experience of leading these meetings from time to time. Most of the high-school students also take their turns leading devotions in the dining hall and some serve on the board of stewards of the church.

Through these experiences, together with the influence of the consecrated Christian lives of staff members and the wise spiritual counsel of an understanding pastor, they come to put their trust in Christ as Savior and Lord. Some love and trust Him almost from the first, while others are indifferent and take longer to respond, and a few may even be rebellious on into high school, so that when they do yield to Christ it is a noticeable turning point in their lives; but almost without exception students make their decisions for Christ, are baptized, and join the church before they complete high school.

Christian teaching and training do not stop with those activities. Possibly as much Christianity is learned at the workbench, on the playground, in the hayfield, on the basketball floor, at the dining hall table, and in the dormitory room as is learned in church. As Christ's teachings are applied to everyday activities pupils learn that Christianity is a way of living as well as a way of believing and a way of worshiping, and it is gratifying to see the qualities of industry, self-control, courtesy, cleanliness, honesty, purity of mind, and concern for others emerge in young lives.

Another fine class graduated last May. Their growth in Christian personality and character in the past few years has been remarkable. As has been true of other recent graduating classes, most of the members are planning to continue their education so that possibly 85 percent of the graduates of the past three years will be enrolled in schools of higher education this fall. The others will be holding good positions. But even more gratifying than scholastic and vocational success is the assurance that they know the One whom to know is life abundant and eternal.

—W. P. Bass, *Superintendent*

★

Harwood Girl's School, Albuquerque, New Mexico

We have approximately 150 girls enrolled this year, and the number is about evenly divided between boarders and day students. Each group of students ranges from the first through the twelfth grades. It seems rather strange to be around the main building on Sunday afternoon and see the parents or guardians of those little girls come in and take leave of the children for an entire week. Also, some of the little girls come from so far away that they do not get home on week-ends, but have to wait for longer vacation time. These little girls take a lot of comfort from the panda, Smoky, which sits sedately in a chair in Miss Watson's office when no one is playing with him. Sometimes he is found sitting in the chair at the check-out desk, and the little girl who has placed him there enjoys pretending that she is checking out staff members when one of us walks into the office.

These little girls are good workers too. Each boarding student has a work assignment every morning and on Saturdays. They do just as well as the older ones, sometimes better, with the dusting, wiping down stairs, and other cleaning they are asked to do.

At Christmas we worked toward the fund which was devoted to our White Gift project. This year the Religious Council selected the "Heifer" project as the one to benefit from the money raised. Part of the money was provided by means of sacrificial meals. Each Monday noon for five successive weeks we were served just soup and crackers for lunch. The money saved by not serving other food was put toward the White Gift. In addition, a white bag was provided for each home room and classroom, and the girls had the opportunity to make personal contributions. A sum of over a hundred dollars is usually raised by these two plans. Our chapel services during the month of December were beamed toward Christmas, and opportunities were found to emphasize the spirit of giving.

Each Friday evening a program is planned for the entertainment and recreation of the boarding students. Of course, the day students are welcome if they wish to come. One Friday night, there was the carnival, with a carnival queen, attendants and all the trimmings.

—Miss Laurinda Hampton

Report From Japan

ocial Center, Fukushima
enter, Hiroshima, Japan

I was thrilled when Miss Bilingsley informed me that the Center here had been chosen as ne of the Guild's "Special Interests." I feel sure that there can e deep meaning in the undertaking for all of us. Motivated by vangelism, the method we must se is education, not in the sense f a school, but health education —hygiene, foods, sewing, cooking, hild care and then the whole area f Christian training for every age evel.

Another phase of the work is ntegration. The area of Hiroshima n which the Center is located is he so-called *Buraku Area*—the ormer outcaste group of Japanese ociety. They make up a minority roup of about three million. In Hiroshima we have about 6,000. There is a very real reluctance on he part of most of society to have ny "dealings with these Samarians." Already former Bible class nembers who have since become eachers, et cetera, have volunteered to help at the Center. It's nteresting that non-Christians as well as Christians are volunteers. Then of course we have the Hirohima Jogakuin College home economics girls who can do their practice teachings at our day nursery we have facilities for from twenty-ive to thirty babies of working nothers). These middle and upper lass girls will learn much about he actual conditions of their ociety and will be able to interret it to their families and friends. Ve are finding every possible neans of facilitating the integraion of this group into their surounding community. We want his Center to do its part.

It has been a real frustration to e held up so long on the actual uilding program, but now we have ctually begun it. I shall be sendng you more detailed information s we proceed with the building, nd as the program develops.

—Mary F. Jones

DAILY WORSHIP RESOURCES

Do you have *The Methodist Hymnal* in your home? If not, you are not taking advantage of a rich resource for your daily devotions. In addition to the prayers in the back of the hymnal in the *Aids to Individual and Congregational Devotions,* some of the prayer hymns can be used in private or family meditation and prayer.

Some hymns are seldom used in our churches because the tunes are considered to be unfamiliar or difficult. Hymn number 35 "New Every Morning Is the Love," is one of these. The last line, "Help us this and every day, to live more nearly as we pray," presents a challenge that might change one's entire life if the prayer is made seriously and thoughtfully.

In hymn number 115, the first three stanzas build up to the beautiful prayer thought which begins with the fourth stanza, "O, give us hearts to love like Thee!" Some of the hymns we often do sing may also be used without the tunes. Hymn 341, "Mid All the Traffic of the Ways," is a good one for the employed woman to use before she starts her busy day. The words, "Make in my heart a quiet place," may come back to help and refresh her many times during the day.

Hymn number 121 is an ideal prayer for employed women, not only for daily devotions, but to be learned and sung at Guild meetings, especially verses 3 and 4.

"Thou master Workman, grant us grace
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true to meet each test.

"And thus we pray in deed and word,
Thy kingdom come on earth, O Lord;
In word that gives effect to prayer,
Thy purpose for Thy world we share."

A worship setting. **Mrs. Anne Gorby, a member of the Ruth Esther Unit of the Wesleyan Service Guild in Medford, Oregon, arranged this worship setting when that unit studied the American Indians. By changing the picture on the left the setting may be used effectively throughout a series of programs.**

STUDENT WORK

STUDENT WORK TURNOVER CHART

by MRS. WESLEY D. OSBORNE, *Secretary of Student Work, New York East Conference*

A TURNOVER chart on Student Work has been published and distributed to all district and conference secretaries of Student Work. It was originally designed and used in a training day for local secretaries in Brooklyn, New York. Ask your district secretary to meet with you and go over the chart. It outlines the duties of the office of secretary of Student Work clearly and briefly.

The new *Handbook for Secretaries of Student Work* * is ready. It costs 35 cents. When you receive your new *Handbook*, you may wish to make this correction. The words, "Learning—Faith=Sophistication" (true enough) appear at the bottom of page 14. The equation should be, "Learning plus Faith equals True Education." We suggest that you clip this correction and paste it over the quotation printed there.

You have an important responsibility for students and service personnel at home and abroad. Entrance to college or military service is usually the first real break from home. It often means a break from the church. During these critical years young people make important decisions. Although they are away from home, the church has a concern for them and for the choices they make. In a sense, we are missionaries to young people temporarily displaced from their home churches. Let us make sure that their church plays its part in guiding the decisions they make.

You are the link between church and campus or camp. Take an interest in students while they are in high school. Encourage them to seek higher education. Acquaint them with our Methodist schools and colleges. Tell them about National Methodist Scholarships and the Methodist Student Loan Fund. Promote Christian vocations. Tell students about our need for social workers, Christian teachers, town-and-country workers, ministers, nurses and deaconesses at home, and educational and medical workers abroad.

Use the blue cards. Send a Methodist Student Information Card to the religious activities director at each educational institution to which your students are going. Communicate with the chaplain at the military establishment at which newly-inducted young people from your church are stationed.

Keep students and service personnel related to the home church by sending them personal letters, local church papers, and newsletters, devotional materials, and subscriptions to *Power* and *motive*. We knew an aged retired minister who exhausted the Methodist supply of devotional materials and those of other denominations while providing enclosures in his correspondence with young people in the armed forces. Hold informal reunions for young people during the holidays and vacations. Provide opportunities for them to participate in worship services when they are at home.

Promote church conferences, work camps, caravans, regionals and seminars. Encourage your local society to include items in its budget which will enable campus directors to send students to these conferences.

Cooperate with your pastor in observing special days such as Student Recognition Day, Race Relations Day, and World Wide Communion Sunday. Interest church people in students. Have deputations come from the nearest campus to your church groups. Entertain and accept in your family foreign students, the unofficial ambassadors in our communities. Get to know our students from other lands.

Someone has said, "A Society without records and reports is like a clock without hands. It runs but tells nothing."

Secretaries who are located near campuses may offer their services to religious activities directors. Encourage groups of students on the campus to cooperate with the Methodist Student Movement. Promote the Methodist Student Fellowship Fund. Acquaint students with Fellow American and Fellow College Projects. Suggest missionary speakers for campus groups.

Here are the three R's for student workers:

Report your activities with students.

Recognize talents and abilities.

Recruit for full-time service.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

LEARNING + FAITH = True Education

YOUTH WORK

MISSION FIELD: U.S.A.

THIS study will help many to see that all people in this country are not reached by e church. Some of these un-ached persons live in our neigh-rhoods, or just around the corner. me who engage in this study may alize for the first time "that the S.A. offers the church a critical ssion field." Tens of thousands ver enter a church or synagogue. her thousands are related only motely to the program of the urch. This study invites us to ke a clear look at the community which we live. It invites us to come concerned as individual ristians.

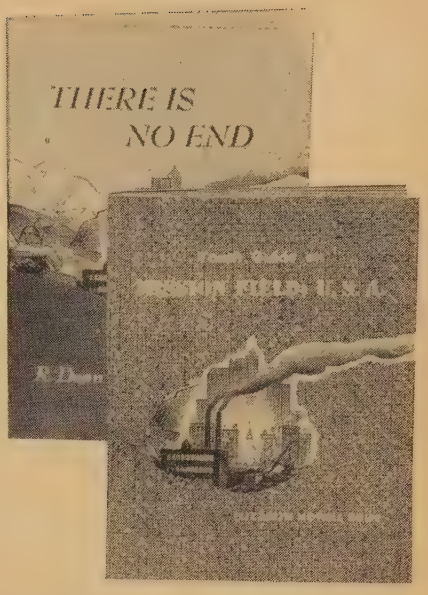
Methodist young people using proved curriculum will enter into study of this theme in evening ssions of the MYF during March, 57. (See *Youth Planbook, 956-57* pages 40 and 62.) These ssions describe some headline sit-tions of national missions. outh and leaders using these aterials will gain a new apprecia-on of the needs and interests of outh who are a part of "headline" uations in mission field: U.S.A.

The paragraphs which follow fer some illustrations direct from e field. They have been taken om reports and letters of workers the U.S.A. They will be of use hen they are pertinent to the topic nder discussion and would fit turally into the unit. It would well to make them available the planning committee. Wher-er possible these examples should used to illustrate what happens rough Methodist Youth Fund ving. The resources of the Wom-n's Society of Christian Service ould be made available to the YF through the secretary of outh Work. This may become very stimulating study as care-l planning and imaginative adership fit together.

A kindergarten worker from a community center on the Mexican border writes: "The children in the kindergartens on the Mexican border have had many varied and interesting experiences, such as grinding wheat and making bread; visiting a live sheep and weaving mats as they learned about clothing; planting beans and watching them grow until they were ready to eat; observing the process of getting milk products at the dairy farms and the bottling companies; taking excursions to the bus, railroad, and fire stations, and to the stores of the community as they studied about our community helpers; and visiting the public school which the older ones will enter in the fall."

Sometimes a rather simple act will have far-reaching results in a community. For example, a community worker from the southeastern part of the country writes: "A physical change is going on in our community. Last year the sanitary sewer was put through; this year all streets are to be paved. Before long mud holes and torn-up streets will be a thing of the past! Think what it will do to the people, to health, to pride and to cleanliness. The whole perspective will be different. As strange as it may seem, some have become afraid of the pavements and have moved to other neighborhoods. Others have faced the adjustment. Already the improvement in many homes is evident."

A more unusual type of home missionary work is providing homes for "girls away from home." Some of these residences are known as Esther Halls. The following statements are from civic leaders in a city where there is a very busy family at Esther Hall. "I do not know a more effective way in which your organization can serve our city than by your present program." . . . "In my opinion as a



businessman and as a father there is a definite need for a Christian home for young women who come to the city each year to seek a career in the business world. The service provided by Esther Hall is most effective, and to my knowledge this program of service is not duplicated anywhere in our city."

There are many examples of fine work which is being done by rural workers who cover several towns in carrying out their responsibility. One county worker wrote: "A volley ball was the best buy I ever made. Volley balls were on sale and I purchased one. It was a life-saver and actually kept one group of boys coming to Vacation School for the whole three weeks. It gave them something to do that was more 'boy stuff' than some of the other activities offered. The least organized group played together and became a group. They had never had much chance for playing together and were not social minded. Volley ball has united the group in play, worship, and other group experiences vital to a community."

A pastor quoted a leading news commentator as saying: "I would not want to live in a community where I could not see the spire of a Christian church on the horizon."

Think this through in all it says about "Mission Field: U.S.A."

Children's Work

CALENDAR FOR MARCH

THIS first month of the spring quarter is a good time to think of some of the things that have happened to people in countries overseas because Methodist boys and girls in this country have studied about the work of their church in Southeast Asia, and have wished to have some share in it.

Through their offerings to World Service and the Children's Service Fund; together with the offerings of other members of The Methodist Church, children *have* had a part in helping to meet the needs of many people—for example, the need to keep well and strong.

A Clinic in Malaya

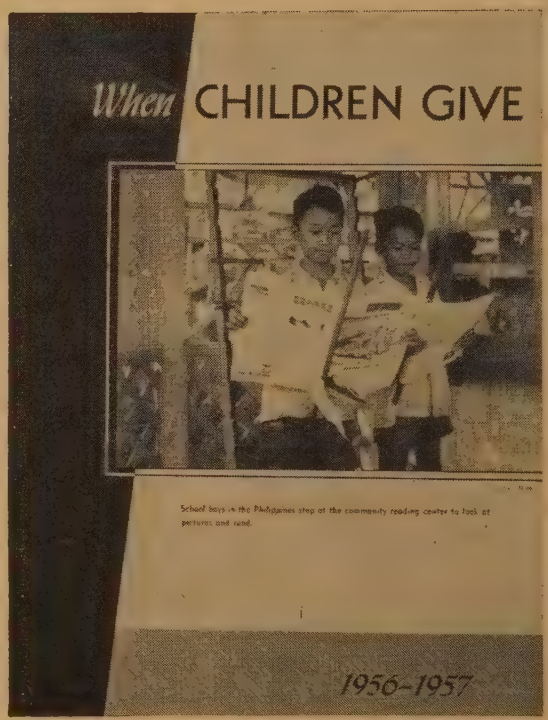
Miss Alma E. Eriksen, a nurse whose place of service is in the New Villages of Malaya, describes some of the work that she is doing, and that the Church makes possible through the gifts of its members. Methodist children like to know that they do have a share in the work that this clinic is carrying on.

Every morning from nine to twelve o'clock that our Kampong Koh Road Clinic is open people from villages nearby come for treatment. The clinic is next to our Anglo-Chinese school with more than 1,000 students. During recess they come to us for dressings and medication. We average about twenty patients and eight to ten students each morning.

The driver of our Mobile Clinic is Ibrahim bin Mohamed. We call him "Mat." Mat is a Muslim, and every Friday he must be off at 10:30 so that he can go to worship in the Mosque. Once each year he must fast for a whole month. He does not touch food or water during the day, but is allowed food at night. Mat is a very careful driver, and carries our boxes of medicines into the clinics.

While we are caring for the people in the Kampong Koh Road Clinic, there is time between patients to prepare the dressings and medicine which will be placed in our station wagon. This station wagon must be loaded and ready at 12 noon when we go home for lunch.

At two o'clock we all get into the station wagon and drive twenty miles to a new village. Some days we divide into two teams, and half of us will stop in one village while the others go to the next one. In that way we can work in two villages at the same time. In some of the villages the government has provided a clinic building, and we can take our boxes inside while the patients are registered on the porch and our volunteer worker finds their records.



In the clinic we treat between twenty and forty patients in the afternoon. Many of the babies suffer from colds and asthma in the rainy weather. Children get too much sugar and too little protein and vitamins. Some babies just come to be weighed and we give them cod-liver oil and advise the mothers about diet.

FRIEND OF CHILDREN EVERYWHERE

Dear Friends:

It is a great pleasure to send you information about the little gift booklet entitled *Jesus—Friend of Children Everywhere.* Already many thousands of boys and girls in Canada and the United States have given their offerings to send the small colored Bible story booklets to children in eighty-six other countries. Paper and wooden cases have been used for shipping the booklets here and there around the world, but something else, a wrapping of affectionate good will, has encased them as they have journeyed to far places by land and sea.

Letters come to us about the joy which the gifts bring to children—and their parents, too—as they receive the books in their Sunday schools. It is a

like Christmas in many places where the beautiful w Testament pictures to which we are ac-stomed are few and far between. Imagine how it uld be if you had none of them!

Wouldn't it be fun, if we could see all of them, rough a magic telescope, in almost a hundred ferent lands, smiling—or grinning—with gladness, they thought of their unseen friends who had sent e gifts from lands so far away? And what a good orus it would be, if we could only hear over some id of magic radio the many voices saying "Thank u," in Swahili, Guru, Arabic, Portuguese and all ose other strange languages!

May much joy come to you as you help to send ore of the little colored picture booklets to more ildren far away. Think of yourself as a link in e strong chain of Christian love which reaches the way across the world and back.

ILIP E. JONES *World Council of Christian Education and Sunday School Association.*

Children in many Methodist church schools have tered with joy into this adventure in sharing. For rther information in regard to sending the booklet boys and girls in other countries, write to the epartment of Christian Education of Children, O. Box 871, Nashville, Tennessee.

LOOKING AT OBJECTIVES

March is a month when conference and district eetings may be held and when secretaries of Chil-en's Work and other children's leaders may have opportunity to gather together and consider the sk in the church that has been committed to them. or the secretaries of Children's Work it will be lpful to recall and discuss some of the Objectives[1] r their work during the current months that were ggested to them as this first year of the new quad-nnium began. After a fresh rereading of the Ob-ctives, what do the secretaries think has been complished up to the present time? What are me important next steps? If some of these are ted as goals toward which they will work during e remainder of the year, the results will be far-aching indeed.

The Suggested Ojectives are in brief as follows:

1. To assist in making available more and better ained leaders and teachers of children who have clear grasp of the meaning of the mission of the ristian Church for the life of today.

2. To help teachers have a growing knowledge the children whom they teach and whom they seek guide as Christians in the paths that lead to orld understanding and friendship, justice and ace.

3. To reach more of the churches of Methodism ith approved plans for the missionary education of children as an integral part of the program of Christian education in the church school.

4. To help children year by year in the study of the current missionary emphases that they may grow in a knowledge of and participation in the missionary work of their church.

5. To stress with other leaders the necessity for home and church to continue to work closely together to the end that the growing needs of children —physical, mental, emotional, and spiritual—may be wisely met. Then boys and girls will be ready to take their places with other Christian young people in facing the problems of the day, however difficult, and in building the world Christian community that is yet to be.

6. To reach out, together with other agencies, to draw into the fellowship of the Church the unreached children of the community, the state and the nation, and to work at the same time to meet the special problems that confront many children today.

7. To guide boys and girls in the loving and fascinating adventure of making new friends in countries around the world, and to share with them the deep conviction that "This Is Our Father's World."

NEEDED: MORE SECRETARIES OF CHILDREN'S WORK

In a recent letter from a conference secretary telling of some of the interesting things that leaders have been doing in the conference in the work of the church with its children, she exclaimed, "If we could only get every local Woman's Society of Christian Service to elect a secretary of Children's Work, how our work would grow!" These same words are echoed by other conference and district leaders. So deeply is this need felt for more and better-trained leaders that many conference secretaries are making this the primary objective for the year in their work.

Since the election of officers will take place this spring, it is well to recall the fact that before the election *the by-laws of the Woman's Society provide that:*

The Committee on Nominations of the Woman's Society of Christian Service shall consult with the Council of Children's Workers in the church school as to a capable nominee for the office of secretary of Children's Work.

When a nominee has been elected by the Woman's Society it means, among other things, that the secretary of Children's Work becomes one of the church's workers with children. It also means that this officer shall carry out her responsibilities in close cooperation with other teachers in the children's division of the church school.

THINGS TO DO

1. Share with the Woman's Society some of the results of the children's study of missionary units.
2. Attend vacation church school institute or workshop.
3. Cooperate in plans for Christian Family Life Week and Children's Day.

[1] See *Suggested Objectives for Secretaries of Children's Work,* THE METHODIST WOMAN for May, 1956, pp. 48-49.

Bonus — Bonus — Bonus

PLANS are not complete for the drive for new combination subscriptions in April at the present writing. Some decisions await the approval of the Woman's Division of Christian Service at the annual meeting in January. And this issue goes to press before that meeting is held.

However, this we *do* know—

● A bonus book, costing 75 cents, will be given to each *new* subscriber of a combination subscription to THE METHODIST WOMAN and WORLD OUTLOOK. A special envelope will be prepared and will reach you, in the local Society, by the middle of February. All new combinations must be listed on this special order blank, so we will have the names of new subscribers for the two magazines. This will enable us to know to whom we may send the *bonus book*.

The book is one you will treasure in your library. It is filled with backgrounds of our work and present day trends. Try for many such bonus gifts in your Society.

Make your plans now for the best record for new subscriptions for THE METHODIST WOMAN and WORLD OUTLOOK ever received in April.

The district, conference, and jurisdiction across the country receiving the highest number of new combination subscriptions will receive the literature banner. Southeastern Jurisdiction, Florida Conference, and Sarasota District now have the banners, having secured them last year. Will they retain them, or will your efforts help your district, conference and jurisdiction?

"The Church For You Doth Wait"

Mrs. O. E. Willis, secretary of Literature and Publications of the Holston Conference, used this presentation in giving her report. We have revised it to make it current.

Six windows have been wisely chosen to represent Literature and Publications. Before we can have a World Church we must first get a world vision. We are told that around 90 per cent of what we learn comes through our sense of sight. The power of the printed page is tremendous. It is through the light and truth of the printed materials that we broaden our horizons and deepen our understanding and appreciation of all people. Our literature tells the story of God through Christ.

"Thy word is a lamp unto my feet,
And a light unto my path."
Psalms 119:105 (King James Version)

First Window (THE METHODIST WOMAN)

From the interesting cover designs to the helpful back page of THE METHODIST WOMAN, we find information, inspiration and know-how. It is an ever present help for programs and keeps us up-to-date on all phases of the Woman's Society work. The four additional pages with color on eight pages make it most attractive.

Second Window (WORLD OUTLOOK)

Everyone needs a WORLD OUTLOOK! It is the best missionary magazine one can buy. With the addition of the complete color sections one can almost get the stories without reading them. How do teachers teach additional sessions and vacation church schools without the WORLD OUTLOOK!

Third Window (Seventeenth Annual Report of the Woman's Division)

The truth and light of our Woman's Division unfolds in the pages of the *Seventeenth Annual Report of the Woman's Division.* It is our responsibility to share the light from this window and to tell the problems and needs of our world. Each Society must have at least one copy of this living presentation.

Fourth Window (*Program and Worship Books*)

The amount of light your Society receives through the monthly program means the difference between a wide-awake, vital, and growing Society and one with a mere existence. The theme this coming year, "The March of Missions," promises even more light.

Fifth Window (Study Books)

The timeliness of the studies keeps us informed about the conditions of the world, and makes our missionary work come alive. The enlightenment from this window enables us to study that we may show ourselves approved.

Sixth Window (Spiritual Life Materials)

The light from our Spiritual Life materials is reflected on all the other windows. The glow of truth and knowledge enriches our lives spiritually.

The *free leaflets* help to keep our windows bright and shining, free of spots which might keep out the light, and serve as anti-sash rattlers to keep out the cold which would cause a chill in our church.

"The Church For You Doth Wait" to bring in the Kingdom through the printed page.

In Memoriam

Miss Bernice R. Whipple passed ay at Fitkin Hospital, Neptune, w Jersey, Thursday, December 27, 56. She became ill while visiting latives on Christmas Day. Miss hipple served the Deaconess Home ttlement, Philadelphia, Pennsylnia, for sixteen years prior to her pointment to West Side Community ouse, Cleveland, Ohio, in 1930, ere she remained until her retirement in 1950. Miss Whipple resided Bancroft-Taylor Rest Home, Ocean ove, New Jersey.

Miss Marilla B. Williams, a gradue of the Chicago Deaconess Training hool in 1900 and the Deaconess Hostal at Jeffersonville, Indiana, in 03, passed away in Los Angeles, lifornia, on December 13, 1956. iss Williams served as superintendt of the Jeffersonville Hospital from 03-1908 and the Arizona Deaconess ospital at Phoenix from 1910-1920. ecause of ill health she gave up deaness work and was employed partne in a doctor's office in Phoenix ntil 1937 when she retired.

Miss Clara Park was born near awson, Georgia, March 24, 1868, and assed away on December 24, 1956, at e age of eighty-eight.

Much of her education was received nder the direction of her father. In 90 she took a course in expression nd physical culture in Chicago, and 1893 she attended the Boston chool of Expression.

Miss Park taught in the public hools in Sandersville, Georgia, bere going to Scarritt Bible and Traing School for two years, where she mbined studying and the teaching expression and physical culture.

She felt called to serve as a missiony at the early age of seven years. was in 1909 that she began her misonary service in China. She returned the United States in 1924. Later e took an appointment in Mexico, t ill health required her to return to e United States.

Miss Park had been at the Rawlings nitarium, Sandersville, Georgia, nce 1949.

Iy Dear Mrs. Meeker:

Surprised? Pleased? Yes!! Honstly this Methodist Woman with er new look is really somethin'. is a most wonderful way to start new year. It's perfect, complete, ll the information needed, anyning one wishes to know *all* within s covers.

Carolyn Smith, *Secretary of Literature and Publications*
Beaumont District, Texas Conference

Mrs. Karl Rothbrock, Louisville (at pulpit), presides during a session of an interracial leadership conference held in Louisville, Kentucky. She is president of the Louisville Conference Woman's Society of Christian Service. At her left is Bishop Matthew W. Clair, Jr., St. Louis. At her right is Dr. Harold Bosley, Evanston, Illinois.

Annuity Plan

A satisfied annuitant of the Woman's Division of Christian Service writes: *"This is the third annuity I have bought. I feel this is the wisest and best security one can have and trust I shall be able to buy more."*

For information about the annuity plan, mail this coupon today.

Treasurer, Woman's Division of Christian Service, Room 626
(Dept. MW 37) 150 Fifth Avenue, New York 11, New York

Please send me your free leaflet, "Annuity Dollars Make a Difference."

Name .....

Address .....

City ..... Zone..... State.....

Date and year of birth.....

The Methodist Woman, $1.00 per year. Combination with World Outlook, $2.30. Please send change of address at least four weeks before moving. Enclose label from The Methodist Woman with old address.

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD

Marguerite Harri

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1956-57	Total Pledged 1956-57	Youth	Children	Total on Appropriation 1956-57
Central:							
Central Alabama	$ 162.45	.....	$ 162.45	$ 1,600.00	.....	.....	$ 162.
Central West	870.00	.....	870.00	1,740.00	.....	$ 10.00	880.
Delaware	2,789.23	$ 152.50	2,941.73	10,000.00	$ 250.00	.....	3,191.
East Tennessee	248.00	62.00	310.00	1,100.00	123.77	.....	433.
Florida	500.00	50.00	550.00	1,200.00	8.50	9.50	568.
Georgia	558.55	.....	558.55	3,600.00	.....	3.55	562.
Lexington	5,105.00	514.00	5,619.00	10,000.00	153.00	.....	5,772.
Louisiana	918.00	84.50	1,002.50	4,050.00	10.00	.....	1,012.
Mississippi	496.25	82.50	578.75	3,200.00	.....	.....	578.
North Carolina	325.00	.....	325.00	2,600.00	.....	.....	325.
South Carolina	2,113.67	58.00	2,171.67	5,000.00	218.60	.....	2,390.
Southwest	303.00	17.00	320.00	1,485.00	3.00	6.00	329.
Tennessee	672.00	87.00	759.00	3,000.00	.....	5.00	764.
Texas	1,526.00	150.00	1,676.00	3,450.00	123.89	.....	1,799.
Upper Mississippi	330.14	7.00	337.14	1,618.00	28.80	.....	365.
Washington	1,760.61	327.85	2,088.46	8,000.00	264.51	97.82	2,450.
West Texas	975.00	96.50	1,071.50	1,900.00	.....	1.00	1,072.
Central Jurisdiction	62.20	.....	62.20	.....	.....	.....	62.
Total	19,715.10	1,688.85	21,403.95	63,543.00	1,184.07	132.87	22,720.
North Central:							
Detroit	49,514.29	1,365.58	50,879.87	158,700.00	3,370.21	189.08	54,439.
Illinois	80,562.42	3,431.93	83,994.35	183,000.00	2,163.28	320.35	86,477.
Indiana	44,328.49	2,706.38	47,034.87	124,000.00	2,556.50	359.22	49,950.
Iowa-Des Moines	41,456.22	3,480.19	44,936.41	125,000.00	4,681.85	218.84	49,837.
Michigan	32,625.85	1,171.75	33,797.60	102,000.00	1,949.53	292.75	36,039.
Minnesota	24,774.58	1,276.10	26,050.68	95,000.00	961.00	59.96	27,071.
North Dakota	7,404.50	40.00	7,444.50	25,000.00	416.50	103.64	7,964.
North Indiana	41,433.99	2,693.82	44,127.81	148,120.00	4,386.00	449.95	48,963.
North Iowa	49,198.94	1,015.36	50,214.30	165,500.00	4,133.02	178.06	54,525.
North-East Ohio	75,466.00	1,914.66	77,380.66	240,000.00	4,800.72	587.14	82,768.
Northwest Indiana	21,815.03	532.33	22,347.36	80,000.00	1,571.67	248.53	24,167.
Ohio	100,778.53	3,560.97	104,339.50	322,000.00	5,910.98	1,097.55	111,348.
Rock River	73,379.75	2,419.43	75,799.18	217,192.00	2,889.10	319.34	79,007.
South Dakota	12,629.99	333.50	12,963.49	36,000.00	1,138.14	32.70	14,134.
Southern Illinois	23,263.56	3,053.90	26,317.46	60,650.00	979.78	173.38	27,470.
West Wisconsin	15,152.31	323.98	15,476.29	41,000.00	951.14	27.75	16,455.
Wisconsin	16,794.78	561.00	17,355.78	61,100.00	1,302.76	82.26	18,740.
North Central Jurisdiction	.....	.....	.....	.....	.....	.....	.....
Total	710,579.23	29,880.88	740,460.11	2,184,262.00	44,162.18	4,740.50	789,362.
Northeastern:							
Baltimore	43,077.91	2,307.50	45,385.41	130,000.00	2,997.12	117.30	48,499.
Central New York	16,803.93	286.74	17,090.67	55,000.00	587.00	83.36	17,761.
Central Pennsylvania	19,123.68	250.00	19,373.68	56,000.00	1,192.38	189.27	20,755.
Erie	28,525.24	55.00	28,580.24	87,000.00	1,159.92	390.81	30,130.
Genesee	18,236.88	415.70	18,652.58	72,000.00	892.62	4.00	19,549.
Maine	3,240.38	4.50	3,244.88	10,000.00	97.49	3.51	3,345.
New England	9,572.63	30.00	9,602.63	38,500.00	1,710.78	50.93	11,364.
New England Southern	7,112.27	.....	7,112.27	25,000.00	438.71	55.09	7,606.
New Hampshire	2,184.72	140.00	2,324.72	8,500.00	63.28	.....	2,388.
New Jersey	20,491.31	253.75	20,745.06	58,000.00	2,226.58	84.47	23,056.
New York	13,126.23	1,094.07	14,220.30	43,000.00	269.05	27.69	14,517.
New York East	26,177.88	1,110.33	27,288.21	58,750.00	1,553.94	220.40	29,062.
Newark	30,650.95	699.00	31,349.95	75,450.00	1,078.13	82.11	32,510.
Northern New York	11,491.41	178.40	11,669.81	31,500.00	295.25	60.58	12,025.
Peninsula	19,193.09	64.89	19,257.98	48,000.00	1,042.00	97.76	20,397.
Philadelphia	31,395.96	1,972.02	33,367.98	102,000.00	832.83	358.78	34,559.
Pittsburgh	48,785.90	738.77	49,524.67	102,000.00	1,252.99	192.76	50,970.
Puerto Rico Provisional	20.00	.....	20.00	60.00	.....	.....	20.
Troy	24,022.79	236.04	24,258.83	58,800.00	561.66	127.46	24,947.
West Virginia	61,965.18	4,993.53	66,958.71	128,000.00	3,095.62	168.62	70,222.
Wyoming	21,560.80	292.35	21,853.15	57,000.00	.....	184.31	22,037.
Northeastern Jurisdiction	282.00	.....	282.00	.....	.....	.....	282.
Total	457,041.14	15,122.59	472,163.73	1,244,560.00	21,347.35	2,499.21	496,010.
South Central:							
Central Kansas	52,919.08	2,600.23	55,519.31	173,000.00	3,792.06	351.24	59,662.
Central Texas	27,933.91	7,201.02	35,134.93	92,000.00	2,002.30	92.86	37,230.
Indian Mission	601.29	.....	601.29	1,200.00	28.78	6.15	636.
Kansas	26,954.42	2,489.92	29,444.34	100,000.00	1,317.00	262.86	31,024.
Little Rock	32,188.26	5,696.54	37,884.80	77,400.00	2,226.80	38.40	40,150.

RST SIX MONTHS 1956—1957

MISSIONS—THE METHODIST CHURCH
asurer

DIVISION OF TOTAL RECEIPTS

Total on propriations 1955-56	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
187.22	$ 162.45		$ 16.65	$ 3.35		$ 4.50		$ 186.95
904.84	880.00		60.15	18.00		4.17		962.32
2,902.73	1,791.75	$ 1,399.98		120.00		16.00		3,327.73
350.00	433.77		24.27	101.20		3.90		563.14
608.00	568.00		50.00	50.00				668.00
70.54	562.10		55.37	90.00				707.47
8,663.08	5,772.00		90.80	89.50	$ 650.00			6,602.30
1,169.91	1,012.50		44.85	111.33		6.00		1,174.68
442.75	578.75		79.27	31.50	15.00	5.00		709.52
986.75	325.00					7.00		332.00
1,225.00	2,390.27		139.13	50.00				2,579.40
361.55	329.00		39.45	49.43				417.88
732.32	764.00		80.00	74.00		4.00		922.00
1,741.67	1,799.89		150.00	115.80		10.00		2,075.69
100.00	365.94		15.00	13.70		7.07		401.71
2,464.22	2,450.79		192.33	137.75	251.00	10.00		3,041.87
568.00	1,072.50		64.50	70.60		5.00		1,212.60
67.39	62.20			83.23				145.43
23,545.97	21,320.91	1,399.98	1,101.77	1,209.39	916.00	82.64		26,030.69
48,534.07	52,164.20	2,274.96	474.04	5,988.00	340.15	102.79		61,344.14
87,892.38	74,678.02	11,799.96	3,332.73	14,153.38	986.00			104,950.09
49,310.44	48,450.59	1,500.00	1,525.17	5,667.75	333.00	73.10		57,549.61
45,653.65	45,502.10	4,335.00	414.23	5,933.82	5,769.24	110.26		62,064.65
33,305.19	29,439.88	6,600.00	706.97	4,687.56	1,597.32	77.22		43,108.95
27,469.23	26,499.99	571.65	88.81	6,087.25	255.00	74.84		33,577.54
6,509.61	7,964.64		133.21	1,615.98	100.00			9,813.83
46,325.95	48,963.76		408.43	4,155.01				53,527.20
51,423.86	52,108.73	2,416.65	485.40	5,306.10	1,202.21	100.00		61,619.09
81,264.74	77,568.56	5,199.96	395.17	7,893.78	718.30			91,775.77
21,613.97	24,167.56		152.94	3,202.12	40.50	54.08		27,617.20
110,655.02	111,348.03		768.47	10,442.74	695.00	180.95		123,435.19
70,479.45	76,909.32	2,098.30	353.26	5,599.67	584.25		$ 150.00	85,694.80
10,360.86	14,134.33		883.43	2,395.00		25.00		17,437.76
28,869.92	27,220.62	250.00	768.80	4,863.84	282.00	39.51		33,424.77
13,599.35	16,455.18		572.77	2,968.19	378.00			20,374.14
19,273.26	18,740.80		221.03	3,047.92	197.75			22,207.50
752,540.95	752,316.31	37,046.48	11,684.86	94,008.11	13,478.72	837.75	150.00	909,522.23
46,546.88	39,149.85	9,349.98	504.48	5,441.04	2,574.87	86.84		57,107.06
18,971.57	17,761.03		867.17	1,578.00	90.41			20,296.61
18,530.25	16,176.18	4,579.15	306.15	2,280.00				23,341.48
28,252.57	26,630.99	3,499.98	301.52	3,513.68	400.00	47.29	300.00	34,693.46
17,283.16	17,999.20	1,550.00	332.05	2,699.21	1,968.45			24,548.91
3,586.46	3,345.88		193.80	475.15				4,014.83
10,831.20	5,014.36	6,349.98	30.85	2,650.19	1,310.00			15,355.38
5,108.95	5,856.07	1,750.00	34.76	869.16	25.00	19.39		8,554.38
2,325.55	2,388.00		221.10	265.50				2,874.60
23,134.15	20,063.61	2,992.50	800.60	2,545.57	500.00			26,902.28
14,188.13	14,517.04		104.97	1,667.51				16,289.52
28,881.66	26,787.55	2,275.00	618.27	1,586.17	506.00			31,772.99
31,080.83	30,710.19	1,800.00	590.40	1,344.46	336.80	46.28		34,828.13
10,789.42	12,025.64		577.50	724.47				13,327.61
19,420.15	15,377.78	5,019.96	365.39	1,561.02	420.58	60.19		22,804.92
33,777.97	25,209.61	9,349.98	593.33	4,504.81	1,063.06			40,720.79
49,090.82	41,520.42	9,450.00	2,704.65	3,975.68	41.34	66.08	164.50	57,922.67
	20.00							20.00
24,596.53	24,947.95		719.37	1,221.60		49.15		26,938.07
65,742.69	66,022.95	4,200.00	5,030.37	8,641.19	700.00	94.00		84,688.51
26,787.49	18,437.46	3,600.00	216.79	1,862.68		45.10		24,162.03
159.67	282.00							282.00
479,086.10	430,243.76	65,766.53	15,113.52	49,407.09	9,936.51	514.32	464.50	571,446.23
56,036.53	59,350.13	312.48	674.90	6,100.45	1,221.20			67,659.16
43,361.08	37,230.09		3,091.70	4,311.55	109.00	37.28		44,779.62
518.86	636.22		121.40	110.27				867.89
28,029.84	29,982.55	1,041.65	519.97	4,174.85	498.43	65.43		36,282.88
38,225.00	40,150.00		2,142.61	2,320.21				44,612.82

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOAR

Marguerite Harri

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1956-57	Total Pledged 1956-57	Youth	Children	Total on Appropriatio 1956-57
South Central (Continued):							
Louisiana	$ 36,750.84	$ 5,260.19	$ 42,011.03	$ 96,000.00	$ 2,220.38	$ 186.10	$ 44,417
Missouri	18,426.38	1,240.91	19,667.29	44,500.00	881.29	67.03	20,615
Nebraska	51,826.99	2,039.02	53,866.01	166,035.00	1,151.27	167.95	55,185
New Mexico	11,733.15	2,336.59	14,069.74	27,500.00	393.11	29.25	14,492
North Arkansas	21,751.11	6,220.40	27,971.51	58,000.00	957.33	71.16	29,000
North Texas	35,882.94	6,105.00	41,987.94	106,050.00	3,490.86	42.91	45,521
Northwest Texas	28,265.17	4,671.77	32,936.94	76,250.00	2,513.54	63.85	35,514
Oklahoma	59,942.93	8,888.61	68,831.54	166,815.00	846.32	150.32	69,828
Rio Grande	469.28	10.75	480.03	1,225.00	91.50	5.65	577
St. Louis	34,102.07	4,856.66	38,958.73	80,000.00	829.32	146.80	39,934
Southwest Missouri	32,838.35	3,909.65	36,748.00	86,000.00	978.48	75.51	37,801
Southwest Texas	42,495.82	7,008.55	49,504.37	112,350.00	2,743.09	127.01	52,374
Texas	65,775.43	9,619.94	75,395.37	160,000.00	3,432.08	181.00	79,008
South Central Jurisdiction	276.11	50.00	326.11				326
Total	581,133.53	80,205.75	661,339.28	1,624,325.00	29,895.51	2,066.05	693,300
Southeastern:							
Alabama	30,928.59	5,053.81	35,982.40	88,000.00	1,214.42	146.14	37,342
Cuba Mission	240.00		240.00	100.00			240
Florida	66,691.66	7,423.80	74,115.46	145,000.00	5,211.65	159.18	79,486
Holston	55,533.69	8,466.31	64,000.00	128,000.00	3,480.05	158.53	67,638
Kentucky	22,650.63	5,182.86	27,833.49	75,000.00	1,580.68	121.33	29,535
Louisville	22,031.33	2,968.67	25,000.00	62,000.00	2,411.49	188.36	27,599
Memphis	36,016.12	7,476.32	43,492.44	80,000.00	1,528.50	60.84	45,081
Mississippi	25,187.02	5,951.06	31,138.08	70,000.00	2,560.75	46.57	33,745
North Alabama	41,651.34	7,474.14	49,125.48	100,000.00	4,431.20	99.64	53,656
North Carolina	44,559.10	5,899.61	50,458.71	128,000.00	2,975.59	525.58	53,959
North Georgia	59,276.24	15,475.76	74,752.00	155,000.00	3,470.16	261.89	78,484
North Mississippi	18,971.94	2,724.88	21,696.82	60,000.00	2,192.61	43.80	23,933
South Carolina	68,360.93	8,381.88	76,742.81	145,000.00	2,825.39	255.14	79,823
South Georgia	50,783.82	6,941.80	57,725.62	136,000.00	2,519.02	166.09	60,410
Tennessee	36,680.82	7,025.70	43,706.52	96,250.00	2,309.61	157.21	46,173
Virginia	87,280.10	9,107.93	96,388.03	210,000.00	5,450.98	450.00	102,289
Western North Carolina	59,301.12	10,479.54	69,780.66	150,000.00	2,137.11	220.83	72,138
Southeastern Jurisdiction		258.16	258.16				258
Total	726,144.45	116,292.23	842,436.68	1,828,350.00	46,299.21	3,061.13	891,797
Western:							
Alaska Mission	927.00	50.00	977.00	1,687.00	44.50	62.99	1,084
California-Nevada	44,513.35	3,950.74	48,464.09	95,000.00	1,959.57	44.31	50,467
Colorado	17,285.40	1,309.54	18,594.94	50,000.00	924.88	53.93	19,573
Hawaii Mission	657.65	50.00	707.65	2,000.00			707
Idaho	6,748.12	119.50	6,867.62	16,000.00	1,096.59		7,964
Montana	9,989.20	246.60	10,235.80	20,000.00	1,574.36	105.32	11,915
Oregon	21,402.74	1,879.47	23,282.21	50,850.00	1,793.01	355.36	25,430
Pacific Japanese Provisional	250.00	70.00	320.00	500.00	39.37		359
Pacific Northwest	23,200.54	1,670.57	24,871.11	75,000.00	1,533.28	134.55	26,538
Southern California-Arizona	93,178.97	7,086.65	100,265.62	250,350.00	4,800.33	381.94	105,447
Wyoming State	4,126.00	192.10	4,318.10	8,500.00	92.50	9.75	4,420
Western Jurisdiction	147.20		147.20				147
Total	222,426.17	16,625.17	239,051.34	569,887.00	13,858.39	1,148.15	254,057
Total from Conferences	2,717,039.62	259,815.47	2,976,855.09	7,514,927.00	156,746.71	13,647.91	3,147,249
Other Income for Appropriations:							
Deaconess Pension Fund							34,084
Enrolled Home Missionary Pension Fund							581
Interest Income Allocated from Endowments and Restricted Funds							
Miscellaneous and Gifts for Appropriations							7,682
							42,348
Grand Total	$2,717,039.62	$ 259,875.47	$2,976,855.09	$7,514,927.00	$156,746.71	$ 13,647.91	$3,189,597

ST SIX MONTHS 1956—1957

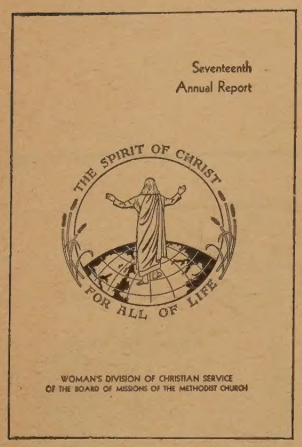
MISSIONS—THE METHODIST CHURCH

urer

DIVISION OF TOTAL RECEIPTS

otal on opriations 955-56	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
44,352.02	$ 44,417.51		$ 398.53	$ 8,096.27	$ 113.36	$ 39.22		$ 53,064.89
18,306.57	20,615.61		1,694.47	2,330.50	200.00	32.40		24,872.98
51,199.21	47,685.26	$ 7,499.97	504.17	6,500.29	265.00	77.94		62,532.63
12,148.29	14,492.10		1,764.73	4,142.65	226.23	19.80		20,645.51
28,600.00	28,600.00	400.00	4,052.01	4,108.84	25.00	37.35		37,223.20
44,527.25	45,521.71		5,279.72	4,832.24	1,109.25	45.45		56,788.37
36,168.66	35,514.33		343.85	5,237.49	745.85	34.35		41,875.87
71,307.58	69,828.18		6,480.93	11,992.88	7,724.52	79.65		96,106.16
1,526.30	577.18		391.25	201.35		5.02		1,174.80
38,390.71	39,934.85		2,254.70	5,493.25		36.07		47,718.87
34,605.47	37,801.99		1,479.67	4,403.95	1,080.50	42.69		44,808.80
54,292.52	52,374.47		5,890.37	9,749.90		47.07		68,061.81
76,484.37	79,008.45		5,102.76	10,548.03	4.00			94,663.24
788.00	326.11							326.11
678,868.26	684,046.74	9,254.10	42,187.74	94,654.97	13,322.34	599.72		844,065.61
37,866.06	37,342.96		7,912.56	4,080.00	1,087.55			50,423.07
230.00	240.00		368.59					608.59
78,111.94	79,486.29		6,902.08	7,344.44	11,533.44	150.00		105,416.25
65,059.27	67,638.58		8,760.76	6,714.73	8,604.34	75.00		91,793.41
30,025.50	29,535.50		3,633.21	2,339.45	133.00	33.89		35,675.05
25,874.58	27,599.85		3,972.55	3,206.76	3,400.00	30.17		38,209.33
42,061.45	45,081.78		6,912.77	4,055.62	360.56	49.00		56,459.73
27,775.39	33,745.40		7,023.53	2,205.55		32.49		43,006.97
49,085.10	52,156.32	1,500.00	658.08	5,925.09	2,988.26	119.52		63,347.27
61,447.24	53,959.88		4,649.62	8,260.87	14,931.55	87.28		81,889.20
76,761.21	78,484.05		7,031.67	9,168.84	3,392.80	70.00		98,147.36
25,525.21	23,933.23		5,469.86	2,223.25	730.00	27.23		32,383.57
75,612.55	79,823.34		5,453.55	6,955.77	1,212.00	87.85		93,532.51
63,812.39	60,410.73		4,939.77	6,299.11	1,410.00			73,059.61
45,593.01	38,610.34	7,563.00	1,826.01	3,454.40		40.45		51,494.20
107,554.61	100,539.01	1,750.00	6,180.07	16,124.86	20,645.00	130.00		145,368.94
76,176.65	72,138.60		5,936.18	9,251.11	9,968.05			97,293.94
	258.16							258.16
888,572.16	880,984.02	10,813.00	87,630.86	97,609.85	80,396.55	932.88		1,158,367.16
846.08	1,084.49		125.52	40.00		1.00		1,251.01
45,757.93	48,967.97	1,500.00	2,118.67	5,499.82	2,378.08	69.94		60,534.48
19,708.04	18,473.77	1,099.98	615.08	3,168.26	453.32	45.86		23,856.27
222.28	707.65		68.35	43.25		1.64		820.89
9,498.78	7,964.21		528.01	1,493.87		12.43		9,998.52
10,035.23	10,844.48	1,071.00	407.43	1,133.09	50.00	15.72		13,521.72
23,259.03	23,930.58	1,500.00	1,183.20	1,762.42	347.18	32.40		28,755.78
370.35	359.37		133.51	10.00	55.00	3.00		560.88
29,592.13	26,088.94	450.00	694.47	2,683.34	318.00	51.08		30,285.83
96,638.53	102,597.89	2,850.00	3,094.57	11,992.12	9,901.98	113.80	$ 3,730.30	134,280.66
4,655.94	4,420.35		284.96	297.20	12.00			5,014.51
	147.20							147.20
240,584.32	245,586.90	8,470.98	9,253.77	28,123.37	13,515.56	346.87	3,730.30	309,027.75
,063,197.76	3,014,498.64	132,751.07	166,972.52	365,012.78	131,565.68	3,314.18	4,344.80	3,818,459.67
33,355.66	34,084.32							34,084.32
247.99	581.36							581.36
9,270.55	7,682.45							7,682.45
42,874.20	42,348.13							
,106,071.96	$ 3,056,846.77	$ 132,751.07	$ 166,972.52	$ 365,012.78	$ 131,565.68	$ 3,314.18	$ 4,344.80	$ 3,860,807.80

OF SPECIAL INTEREST


Seventeenth
Annual Report
THE SPIRIT OF CHRIST
FOR ALL OF LIFE
WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE BOARD OF MISSIONS OF THE METHODIST CHURCH

Seventeenth Annual Report. Every Woman's Society of Christian Service and Wesleyan Service Guild should have a copy of the Seventeenth Annual Report. It furnishes interesting information for members, and leaders will find it invaluable for study and reference, for program use, as material for speeches, and as a source of inspiration for earnest prayer.

The use of the material in the Annual Report will make the work come alive in circle programs.

Factual information from our fields of work; plans and outlines of the Department of Christian Social Relations; human interest stories; a directory of missionaries and deaconesses; up-to-date list of administrative and conference officers; statistical and financial reports—in every field of endeavor the Woman's Division seeks to carry out the theme, *The Spirit of Christ for All of Life.* 75 cents.

Prayer Calendar, 1957. Join the great body of women who use the *Prayer Calendar* and pray daily for our deaconesses and missionaries. Write them of your interest on their day. Names and addresses are listed. The *Prayer Calendar* is a *must* in every Methodist home. 50 cents.

Methodist Service Projects, 1957. A directory of opportunities for service offered by The Methodist Church. 10 cents.

Hwa Nan College. By L. Ethel Wallace. The story of the Woman's College of South China from the early days through the final fulfillment of this great venture of faith. The fascinating account of the first years under Chinese leadership recount the attainment of a purpose desired in all missionary endeavor. $2.00.

A Day Apart Service. Reprinted from THE METHODIST WOMAN, February, 1957. 2 cents; 6 for 10 cents.

Ways of Conducting Study Classes. Revised. Free for postage.

By action of the Woman's Division of Christian Service at its Annual Meeting in January, there will not be a *Status of Women Handbook* for 1956-60.

APPROVED STUDIES 1956-57

For Adults

Theme: Southeast Asia

The Church in Southeast Asia. By Winburn T Thomas and Rajah B. Manikam. $1.25.

East From Burma. By Constance M. Hallock $1.25.

Adult Guide on "Southeast Asia." By Doris Den nison. 50 cents.

Supplementary Material:

Training Women Leaders in Southeast Asia. pictorial booklet. 60 cents.

Health Work in Sarawak. Free for postage.

Southeast Asia Place Mats. Political map of South east Asia in place-mat size. 5 cents; 12 for 5 cents.

Theme: Mission Field: U.S.A.

Mission: U.S.A. By James W. Hoffman. $1.25.

There Is No End. By R. Dean Goodwin. $1.25.

Adult Guide on "Mission Field: U.S.A." By Will Lamott. 50 cents.

Supplementary Material:

A Look at Our City Neighborhood Houses in th U.S.A. A pictorial pamphlet. 50 cents.

Place Mats for Mission Field: U.S.A. Reproduc tion of map, *Makers of the U.S.A.*, in place-ma size. 5 cents; 12 for 50 cents.

Theme: Paul's Letters to Local Churches

Paul's Letters to Local Churches. By Franc Gerald Ensley. 65 cents.

Guide to "Paul's Letters to Local Churches." B Leila Bagley Rumble. 35 cents.

Supplementary Material:

"The Greatest of These . . ." By Mary Clar Tipps. A dramatic worship service. 20 cents; 3 fo 50 cents.

Reasoning Together. A dramatic worship servic on the resurrection of Christ. 25 cents; 5 for $1.0

Theme: Youth in a Responsible Society—A Chri tian's Concern

Youth in a Responsible Society—A Christian Concern. A symposium. 65 cents.

Guide for "Youth in a Responsible Society— Christian's Concern." B Margaret R. Bender. 3 cents.

The Church-Wide Study

High Hours of Methodis in Town-Country Commu nities. By Charles M. Mc Connell. 50 cents.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOGUE

Orders for the above may be sent to your nearest address—

Literature Headquarters: **7820 Reading Road, Cincinnati 37, Ohio**

Distributing Offices: **150 Fifth Avenue, New York 11, N. Y.—83 McAllister Street, San Francisco 2, California**

The retail stores of The Methodist Publishing House also se the literature of the Woman's Division of Christian Servic

BOSTON UNIVERSITY 1
BOSTON
MASS